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The Lord Is My Shepherd

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: "He leadeth me beside still waters." He restoreth me, body and soul.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Goodness and prosperity shall follow me all the days of my life. "My cup runneth over."

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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Unity

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Faith Thinking

from the writings of
CHARLES FILLMORE

MAN CAN NEVER discern more than a sector of the circle in which he moves, although his powers and capacities are susceptible of infinite expansion. He discovers a faculty in himself and cultivates it until it opens out into a universe of correlated faculties. The further he goes into mind the wider its horizon, until he is forced to acknowledge that he is not the personal, limited thing he appears but the expression of an infinite idea.

That idea contains within itself inexhaustible possibilities. These possibilities are projected into man's consciousness through the powers vested in him, and he brings them into manifestation.

Thus man is the most important factor in creation. He is the will of God individualized.

There is but one God, hence there can be but one man. Each individual is the focus of the life, intelli-

gence, love, and substance of this one universal man, Christ.

We draw all our substance of whatever nature, mental or physical, from Him; "in him we live, and move, and have our being."

Our individuality is formed by the infinitely various combinations of His attributes. We are the will of God, and each one of us draws upon Him through our sentient volition for whatever we need.

All that any individual has ever expressed or may ever express is open to each one of us, because there is but one fount and we are all equal in our relation to it.

The principle of music is one; but there are millions of combinations in symphony and song of the few simple tones based upon that principle. These tones are expressed in form as notes on a scale. They may be arranged on the staff in variations beyond computation, and similar variations may be repeated above and below the staff.

So each one of us focuses in his consciousness in infinite combinations the attributes of man: in his consciousness in infinite combinations on the staff the intellectual, above the staff the spiritual, and below the staff the animal.

Certain arrangements of dominant tones are recognized by musical composers as producing harmony. So in man certain combinations of the attributes of the Christ in the individual (Jesus) produced the harmonious man Christ Jesus.

Paul inspirationally said: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an

equality with God a thing to be grasped."

This is the problem set before each one of us. We all want to know how to let the mind be in us that was in Christ Jesus. We feel the stirring of powers and capacities within that we have never been able to use because of a weakness in some coordinating faculty.

One person may have a talent suppressed because of diffidence; another may have a talent rendered obnoxious by excessive egotism. This all shows that our powers are making servants of us. We must know who and what we are; we must take our place in the Godhead and marshal our forces.

There are various methods for doing this. Most of them are limited; they never get above the intellect; that is, they do not go above the staff, they do not venture into the spiritual. Most of these methods are theoretical; they are written down by those who have perceived the Truth but who have not carried it out in detail.

One man let His life be a demonstration of the bringing forth of the powers of the Christ; this was Jesus of Nazareth.

From within He gave forth the doctrine of the Christ; externally He stood for perfected humanity, Jesus. His apostles represented the powers of each one of us acting his respective part under varying moods, but eventually blended into the one harmony —perfect man.

In order to command our powers, and to bring them into unity of action, we must know what they are, and their respective places on the staff of consciousness.

Christ has twelve powers, represented in the history of Jesus by the twelve apostles. So each one of us has twelve powers to make manifest: to bring out and use in the achievement of our ideals.

The most important power of man is the original thinking faculty. Note particularly the term "original thinking faculty"; a great deal is involved in it. We all have the thinking faculty located in the head, from which we send forth thoughts, good, bad, and indifferent. If we are educated and molded after the ordinary pattern of the human family, we may live an average lifetime and never have an original thought. The thinking faculty in the head is supplied with the secondhand ideas of our ancestors, the dominant beliefs of the race, or the threadbare stock of ordinary social intercourse. This is not faith thinking. Faith thinking is done only by one who has caught sight of the inner truths of Being and who feeds his thinking faculty upon images generated in the faith center.

Faith thinking is not merely an intellectual process based upon reasoning. The faith thinker does not compare, analyze; he draws conclusions from divine premises. He does not take appearances into consideration; he is not biased by the precedents of race thinking. His thinking gives form, without cavil or question, to ideas that come straight from the eternal Fount of wisdom. His perception impinges upon the spiritual, and he *knows*.

To the question "Who do men say that the Son of man is?" those who reflected the popular, indefinite, guessing thought currents of the day answered, "Some *say* John the Baptist; some, Elijah;

and others, Jeremiah, or one of the prophets."

But Jesus is not asking for secondhand opinions; He appeals direct to the faculty in man that always *knows*. He says, "But who say ye that I am?" and that faculty (represented as Peter) answers, "Thou art the Christ, the Son of the living God."

Then it is the Christ that blesses him and says: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

The faith faculty in man makes him a free agent, because it is his creative center; in and through this one power he establishes his consciousness—he builds his world. Through the volition of this faculty he can refuse to receive ideas from Christ, he can cut himself off from the realm of Truth, or from the illusionary universe in which he is forever unraveling tangled ends and chasing shadows. Thus we see clearly that this faculty is the rock, the foundation, upon which our consciousness must be built.

Generation after generation humanity had exercised its power of thinking and fed it upon the illusions of sense—and "every imagination of the thoughts of his heart was only evil continually." Man was feeding his thinking faculty on evil, instead of true thoughts from God.

As the result of this lack of conscious connection of the thinking faculty with the fountainhead of existence, humanity had reached a very low state. Then came Jesus of Nazareth, whose mission it was to connect the thinker with the true source of

thought. Thinking at random had brought man into a deplorable condition, and his salvation depended upon again joining his consciousness to that of the Christ. Only through that connection could he be brought back into his Edenic state, the church of Christ.

Then it was, in the darkness of intellect's night, that the thinking faculty caught sight of its higher self and joyfully exclaimed, "Thou art the Christ, the Son of the living God," and the response to that gleam of spiritual perception was the acknowledgment of faith as the foundation upon which the church of Christ is built.

What an incalculable amount of time, energy, and effort has been wasted by both individuals and society in trying to build conditions of harmony without first making the connection between the thinker and the true source of thought.

If you have not recognized the spiritual center within yourself and have not acknowledged allegiance to it, you are drifting in the darkness of sense. You are allowing your thinking faculty to draw its ideas, which are its food, from the chaos of ignorance, and you suffer the consequences in the discordant world it creates for you. Do not forget that everything that appears in your life and affairs physically or mentally has some time been sent forth from your mind. It is only through the power vested in it that you can come into a consciousness of anything. Consciousness makes your heaven and it makes your hell.

Some persons have let their thoughts run away with them, and they cannot control their thoughts. So

through carelessness, laziness, or ignorance some drivers let their cars drive themselves, but the law always holds the drivers responsible for the damage done, and they find it cheaper in the end to be more alert and to give stricter attention to driving.

Get clearly into your understanding that *you* are *not* the faith thinker Peter. You are Jesus; Peter is one of your twelve powers.

Before this truth dawns upon you, you are a carpenter; you are a builder of the realm of matter. Peter is a fisherman, one who draws his ideas from the changeable, unstable sea of sense.

When you realize that you are mind and that all things are originally generated in the laboratory of mind, you leave your carpenter's bench, and go forth proclaiming this truth which is revealed to you. You find that your tools in this new field of labor are your untrained faculties. The first of these faculties to be brought under your dominion is Peter, the faith faculty. This faith faculty is closely associated with another faculty, strength (Andrew); they are brothers, and you say to them, "Come ye after me, and I will make you fishers of men."

"Going on from thence"—that is, when you have trained these faculties until they are in a measure obedient—you discover two other faculties: John (love) and James (justice). These are also brothers, and you call to them both at the same time.

You now have four powers under your dominion; these are the first apostles of Jesus. With these you begin to do the works of the Spirit.

You now have the power to heal the many that are "sick with divers diseases, and cast out many

demons," and to preach throughout "all the region of Galilee."

That Peter stands today at the gate of heaven is no mere figure of speech; he always stands there when you have acknowledged the Christ, and he has "the keys of the kingdom of heaven." The keys are the thoughts he forms, the words he speaks. "Porter at the door of thought," he freely exercises the power of which Jesus declared: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

You can readily see why this faith thinker Peter is the foundation; why faith is the one faculty to be guarded, directed, and trained. His words are operative on many planes of consciousness, and he will bind you to conditions of servitude if you do not guard his acts closely.

People who let their thinking faculty attach itself to the things of earth are limiting or "binding" their free ideas or "heaven," and they thereby become slaves to hard, material conditions, gradually shutting out any desire for higher things.

Those who look right through the apparent hardships of earthly environments and persistently declare them not to be material but spiritual are "loosing" them in the ideal, in "heaven," and through the creative power vested in the thinker they must eventually arrange themselves according to his word.

This is also especially true of bodily conditions. If you allow Peter to speak of erroneous states of consciousness as true conditions, you will be bound to them and you will suffer; but if you see to it that

he pronounces them free from the errors of sense, they will be "loosed."

Until faith is thoroughly identified with the Christ you will find that the Peter faculty in you is a regular weathercock. It will, in all sincerity, affirm its allegiance to the Christ, and then in the hour of adversity, deny that it ever knew Him.

This however is in its probationary period. When you have trained it to look to the Christ for all things under all circumstances, it becomes the stanchest defender of the faith.

How necessary it is that you know the important place in your consciousness that this faculty Peter occupies. You are the free will, the directive ego Jesus. You have the problem of life before you, the bringing forth of the Christ with His twelve powers.

This is your "church." You are the high priest without beginning of years or end of days, the alpha and the omega; but you cannot do what the Father has set before you without disciplining your powers. Your thinking faculty is the first to be considered. It is the inlet and the outlet of all your ideas. It is always active, zealous, impulsive, but not always wise. Its nature is to think, and *think* it will. If you are ignorant of your office—a prince in the house of David—and stand meekly by and let it think unsifted thoughts, your thinking faculty will prove an unruly servant and produce all sorts of discord.

Its food is ideas (symbolized in the gospels as fishes) and it is forever casting its net on the right, on the left, for a draught.

You alone can direct where its net shall be cast. You are he who says, "Cast the net on the right side."

The "right side" is always on the side of Truth, the side of power. Whenever you, the master, are there, the nets are filled with ideas, because you are in touch with the infinite storehouse of wisdom.

You must stay very close to Peter—you must always be certain of his allegiance and love. Test him often. Say unto him, "Lovest thou me more than these?" You want his undivided attention. He is inclined to wander; we say our "mind wanders." This is an error. The mind never wanders. The faith thinker Peter wanders; he looks in many directions. He stands at the door of heaven, the harmony within you; the same door has the world of sense on its outer side.

Peter looks within; he also looks without. This is his office, and it is right that he should look both ways. But he must be equalized, balanced. He must look within for his sustenance; he must recognize the Christ before he can draw his net full of fishes.

Keep your eye on Peter. Make him toe the mark every moment. Teach him to affirm over and over again. Say unto him for the third time, "Simon, *son* of John, lovest thou me?" He may say, "Lord, thou knowest all things; thou knowest that I love thee."

This is a very common protest. In this day of modern metaphysics we hear that concentration is not necessary; that it is only necessary to perceive spiritual truths; that the demonstration will follow.

Jesus gave us many lessons upon that very point. He knew Peter like a book. He knew that a faculty whose office was so versatile was apt frequently to change its base. When in the exuberance of his allegiance Peter protested that he would lay down his

life for Jesus, the Master said, "Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

You must teach Peter to concentrate. Keep him right at his task. He is inquisitive, impulsive, and dictatorial when not firmly directed. When he questions your dominion and tries to dictate the movements of your other powers, put him in line with "What *is that* to thee? follow thou me."

Thinking is a faculty of the ego, the omnipotent I AM of each one of us. It is a process of mind and under our dominion.

Be no longer a slave to the thinking faculty; command it to be still and know. Stand at the center of your being and say, "I and the Father are one." "I am meek and lowly in heart." "All authority hath been given unto me in heaven and on earth."

"I AM THAT I AM"—"besides me there is no God."

MORE THAN BREAD

We shall not live by bread alone
But by the blessed word of God,
By which the Master calmly trod
A path beset with many a stone.
No more sustaining food is known,
No stronger staff or gentler rod.
From humble workers in the sod
To any ruler on his throne,
Not one shall live by bread alone
But by the blessed word of God.

—IRENE STANLEY

The Healing Christ

Elizabeth Landeweer

I did not know for far too long
That it was Christ I sought,
I plumbed the earth, its height and
depth;
I measured every thought
To find a door within the wall—
I heard my sad heart say
Its longings on the careless wind
Before I learned the way,
The one—the only—way to peace
That ever has sufficed,
The open road, the shining road!
I found the heart of Christ,
The warm and healing heart of Christ;
I took my troubles there,
And saw my worries drift away
To vanish in thin air.
The cares I told myself were real
Became as frail as mist;
Before the gentle touch of Him
They all ceased to exist.
He gave the love I longed to have,
He comforted my soul;
He gave direction to my life
And shaped it sound and whole.

Helping Others to Find Health

CHARLES H. MATTERN

HOW MANY OF US have said at one time or another, "How can I help bring about the perfect healing of my loved one"? And how many of us have gone on to demonstrate perfect health for the loved one? Those who have achieved their lofty aim know, and know without any doubt, that the Christ still heals. We who are now endeavoring to help others find their perfect health must buckle on the armor of Paul and go forward in complete faith in God's great healing power.

Luke tells us that the lowly Carpenter sent out seventy disciples into the surrounding towns to heal all the sick with whom they came in contact. Jesus said, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Later in the same chapter Luke tells of the disciples' success. "The seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name." Then Jesus turned to His disciples and said privately, "Blessed *are* the eyes which see the things that ye see."

We too can become members of "the seventy." The gentle instructions of Jesus to the Seventy apply to all who wish to do His works. Through the Christ power within us we may bring the kingdom of God near to those who suffer from illness. The doubts, fears, and anxieties of our loved one will be subject to us through His name. Looking through the light

and the truth of the Christ, we shall see only wholeness and perfection. Perfection will be manifest.

The first requisite is that we have the desire to be an instrument in carrying on God's great healing work. The desire should be strong and unyielding. No matter how dire and ominous may be the appearances of the illness, we must remain steadfast in our desire to bring the Christ healing power into the life of our loved one and in our faith that the Christ still heals.

Once we have the desire we must go on to make the positive attitude of healing a veritable part of our being. Let us know that "with God all things are possible." There is no negative element in the Christ power to heal. Spiritual healing is not a halfway measure, not partial, but complete in every detail. The shadow of doubt must be swept aside so that the light of the Christ can shine forth fully. If we are to be His instruments our heart and mind must be the channel through which His great healing power may flow. Thus it is important that the channel be kept clear, open, and free from any adverse thoughts. We must let the old dead thoughts bury the dead. We must allow in our heart and mind only the living thoughts of perfect health.

Let us suppose that you have a loved one or a friend whose illness up to the present has resisted all treatment. Let us assume that this illness has been a lingering one, causing suffering to both the afflicted and the family. Here is indeed the wonderful opportunity to prove that "man's extremity is God's opportunity"! The challenge presents itself. Meet it with all the assurance you can muster.

An important step toward the perfect healing of another is of course to seek the co-operation of the afflicted one. This must not be forced but must come willingly and gladly. The patient's desire to give the burden over to God is a wonderful beginning and will ultimately lead to a perfect healing through His power. The proverbial mustard seed of faith is indeed present and but awaits God's fulfillment of health.

Your initial approach to the sick one must be one of faith, love, and understanding. Your attitude must be entirely positive. It is your task to instill within him the idea that nothing is impossible to God. Lovingly point out that the Christ power to heal is just as potent today as it was in the days when the lowly Carpenter walked the dusty streets of Jerusalem.

It would be well to organize a little program of prayer and meditation for the loved one. Once he has caught the germ of your sincere and positive faith in God's power he will set aside periods of the day for communion with the heavenly Father. Your attitude of complete faith in the Christ presence is contagious, and he will intuitively know that great things are accomplished through prayer and meditation. If it is possible, assign him scriptural readings for each day, particularly readings from the first four books of the New Testament, where the healings of Jesus the Christ are recorded. To the best of your ability endeavor to register with him the great truth that he and the Father are one and that as a child of God he possesses an inheritance of perfect health.

Your most difficult task will be to remove com-

pletely his doubts and fears. Remember his illness is something real and terrifying to him, and to penetrate his anxiety and remove it he must be instructed in the Christ power. He must be told, as it were, "Take up thy bed, and walk." In other words, his negative thinking must be replaced by a real and positive knowledge of the Christ power to heal. One of the best and most constructive methods of helping a patient attain faith and courage is to teach him the habit of affirmation. Give him several firm and bold affirmations for perfect health:

"The Christ power is now flowing freely within me, and I am healed."

"As a child of my heavenly Father I see myself perfect in every way."

"The healing presence of the Christ is within me, and I am made whole."

Slowly but surely the affirmations will take hold. The words will cease to be but words of wishful thinking, as he may believe them to be at first. They will become the real Truth for him. His constant affirming of God's power to heal brings about the opening of the floodgate through which the Christ power flows. In a short time he will experience a tremendous change toward well-being.

It would be well to have little prayer periods with the loved one. The conversation should be buoyant and cheerful. The nature of the illness should never be mentioned. You are acting as God's minister, and His Truth must be the focal point of the conversation. Inwardly bless the loved one and realize the truth of his wholeness. Your attitude toward his healing is most important, for it must

nurture his mustard seed of faith. Like Peter, healing the lame man at the gate of the Temple, you will show assurance and absolute confidence in the Christ power to heal. It is balm to the soul of a suffering one to know that you are assured of his perfect healing. During these prayer periods the Christ will be in the midst of you performing His work.

Daily periods of prayer and meditation must be set aside when you may enter alone into communion with the heavenly Father. We can do nothing of ourself, for "the Father . . . doeth his works." In your prayers for the complete healing of the loved one you must place the burden of the healing in the hands of the Father. Too many of us make the mistake of trying to accomplish the healing while the burden of it still rests on our shoulders. Never allow the continuity between God and yourself to be broken. Know that God sees the loved one as perfect in every detail, and know that the Christ is working through you to bring about this wholeness.

An affirmation for the loved one's perfect health should be a part of your meditation. The statement of Truth should at all times be uppermost in the mind. In the Truth of God your suffering one is perfect, and your steadfast faith in divine love and understanding will bring this perfection into manifestation. Your prayers for his healing must never be of a begging or bargaining nature, but they must show your calm confidence that God's great healing power will make itself manifest in him. Remember that God's law is the only law and that it is good.

The case histories of persons who have been helped to find perfect health would fill quite a few

libraries. However I should like to mention a few that have come within my own experience.

A Truth worker who is a friend of mine was approached some time ago by a woman whose husband was suffering severely from neuritis. His legs were paralyzed. The pain was intense, and only strong opiates could give him temporary relief. Medical treatment had failed, and the outlook for a cure seemed dim. The first meeting of the Truth worker and the suffering man had its obstacles. The man was an atheist, and his doubt of any God power to heal was a barrier. However at the close of the little talk with the Truth worker he admitted he could lose nothing by "stringing along." He promised to pray about it. The last words of the Truth worker were to the effect that the Christ was working through him that very moment and that he would sleep that night without any pain whatsoever. A few hours later the pain that had tortured him for so long subsided, and he slept for twelve hours. This of course amazed him, and he sought further meetings with the Truth worker. Soon he was learning to demonstrate his perfect health. In the course of a few months the illness had disappeared. Needless to say, atheism vanished. He had learned of God's love.

That you need not be a Truth worker to accomplish such things is illustrated by the father who helped bring about the perfect healing of his daughter. The daughter, a beautiful young girl, had fallen prey to a malady that threatened her with life hospitalization. After the most careful examinations two physicians advised that the girl be hospitalized.

Through all this adversity the father remained steadfast in the belief that God would heal and heal completely. He refused to see his beloved daughter as anything but a perfect child of God. In spite of mounting obstacles his faith remained steadfast.

While the rest of the family worried he continued in prayer and meditation. His lunch hour at work was a communion period with his heavenly Father. Could such faith in God's power to heal go unrewarded? Jesus said, "thy faith hath made thee whole." In the space of five weeks, despite the expert opinion of the doctors, the girl recovered completely. Today she is well and strong.

There may be setbacks. There may be discouraging aspects. We must learn to surmount them and go on to even greater faith. Illness is negative and does not belong in God's perfect world. The symptoms of an illness must not blind us to the real light of a loved one's perfection. No matter how grave the condition may seem to be, our primary thought should be that "with God all things are possible." The tested and meaningful promises of Jesus must become a fundamental part of our experience. When Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive," He meant every word. He is as close to our loved one as He was to the blind beggar on the roadside. His loving presence surrounds and blesses him. Like the Roman centurion and the woman of Canaan we must hold fast to the healing power of the Christ. Their loved ones were healed through His great love; and this same love has not diminished one bit. Jesus never turned a deaf ear to any appeal for healing. In our prayers we

must know that the Christ is ever ready to heal.

Again we must stress the point of being patient with an afflicted one. A person in pain finds it extremely difficult to have thoughts of health. Let us be gentle, kind, understanding, and sympathetic. We must practice being tolerant with him. Never should we allow a negative word to escape our lips or a worried look to appear on our face. Of course we must never feel critical toward him. Our greatest help to him may be the constant display of our unwavering faith in God's power to heal and make whole.

Someone may ask, "But how can I help heal a person who is in a semicoma?" Another may inquire, "How can I help bring about the perfect healing of a loved one suffering from a mental defect?"

In such cases the entire demonstration rests with us. The condition really makes no difference so far as the Christ power to heal is concerned. Let us remember that the loved ones of the Roman centurion and the woman of Canaan were in no way able to supply the faith that was to make them whole. No, it was indeed the faith of the centurion and the faith of the woman that induced the Christ to bring about the perfect healing they desired for their loved ones.

In a case where we are unable to work along with the sick one our faith must be that of a Job. Patience is a virtue, and in this case it must be a main factor. Our prayers for perfect healing must be calm in the knowledge that God is working in and through the loved one. In the silence let us meditate and know that God's will for the sick one is perfect

health. Never for a moment should any doubt or fear be allowed to enter our thinking. Remember the centurion and the woman of Canaan had no doubts as to the Christ power to heal. Thus if Christ's loving presence surrounds us, why should any fear beset us? Again let us have a Truth statement of affirmation before our mind. "The healing presence of the Christ is surging through my loved one, and his perfect health is assured." If fears do find their way into our mind let us be quiet and, relaxing completely, let us say: "Peace, peace, perfect peace. God is here, and there is nothing to fear."

You are one of the Seventy. The same healing principle that worked for the first disciples is now working for you. Soon you will pray, saying, "Oh, God, even the illness is subject to Thy name." The Christ heals.

YOU

Faith DeHoney

You are a wonderful person!
Your eyes express love for your neighbor.
Your lips speak words of God's wisdom and understanding.
Your face radiates heavenly joy.
Your hands are ever busy in willing service of our Father;
You are swift to respond to His call.
Each day you find new ways to let your Christ light shine.
Yes, you are a wonderful person in Truth!

Do You Get in God's Way?

CLIFFORD W. FITTON

THERE is one act that must precede all healing, all prosperity, all attainment of love and happiness: you must get out of God's way. The very thing that raises man above the animal is the thing that obstructs his progress: his God-given ability to choose to follow either spiritual dictation or the poor little wisdom of his own worldly person. What is it you want? Whatever it is, get your worldly self out of the way of its attainment.

Man was given free will or choice between good and evil, right and wrong, for a very good reason. God could have created man and kept him perfect, but in so doing He would have made him nothing more than an automaton, a puppet with spiritual strings. Obviously there would have been nothing new created if God had done that; man would have had no reward for attaining wisdom or righteousness. God would have been merely repeating Himself.

Man was created a separate being, but through his mind or soul his connections with the divine source were kept open. These connections man may use as he needs them in seeking to find his own perfection. All the wisdom of the eternal Father is available to every man as he needs it, and the Spirit of truth is insistently whispering within the heart of every man.

What do you want? What do you need? Whatever it is, the Creator wants you to have it or He would not have given you the desire for it. If God

loves to give good things to His children and the children desire them, what could possibly stop the flow of good into their life?

The fault must lie with us, for God is perfect. What do we do wrong? It is very obvious after looking at our actions. We get in God's way!

When Naaman wanted healing from Elisha the prophet told him to "wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman, proud and willful like so many men who have been successful on the worldly plane of life, was scornful at first and refused to follow the simple directions of Elisha. How many of us have done the same thing when offered a simple solution of our problem! At length however Naaman was prevailed upon by his servants to try the easy prescription given him for his leprosy. Lo, his skin came again like "the flesh of a little child, and he was clean."

Even so we can be healed if we will cease to put our proud, rebellious human will against the will of the Spirit of truth. We think we can accept only the long, complicated, and expensive methods of healing. We think that we are so important and we are so set up by the opinions of our friends that we will not try anything simple when trying to solve our troubles or gain our desires.

I know a man who has what every doctor he has gone to has pronounced "an incurable disease." He has tried every lotion, powder, pill, diet, and "electric-ray" treatment known to medical practitioners. His disease grows worse as time goes on. He is sure there is a cure for him somewhere, but he cannot visualize

the cure as being so simple that even a child can understand it. This man stands squarely in the way of God and refuses to budge. He will not open his mind to the healing power of God's love. He is too concerned with the opinions of the world, of his fellow men. Of course as long as he refuses to believe in divine health his case is incurable. Unless he can see with his physical eyes he cannot believe.

The only remedy for the diseased body is the human will's "loosing and letting go" of its assumption of dominion over the body. Most men hold onto their diseases, their poverty, their unhappiness with the grip of grim death, refusing to let go. Why? Is the disease or poverty or unhappiness so pleasant? Hardly. Then why?

It is because men are used to the condition they are in. Often they have looked at it so long that they cannot see anything else. They have forgotten their spiritual source, the source of all life. That of course is when men must be "born anew." On the day that a man or woman becomes aware of his spiritual nature, on that day he is born again, becomes new or "renewed." It is a wonderful, thrilling, blissful experience that is impossible to translate into our language. The soul sings within us when this happens, and it is as if we sat in the rarefied air of a mountaintop and saw the sun rise in all its glorious splendor for the first time. We see life, and all around us is a new light, and it is wonderful.

What do you need? What do you want? Are you willing to give up all your old ideas of self to get this thing? Will you sit in silence and listen to the voice of God within you, instructing you what to

do? Will you believe that with God all things are possible? Will you stop saying maybe and assert instead: "Of course it is true; God can give me anything I need and He must love me enough to do so, otherwise He would not have bothered to give me life."

Consider the healings of Jesus. All were accompanied by simple declarations, affirmations of the love of God for all His creatures. "Thy faith hath made thee whole." "Be of good cheer; thy sins are forgiven." Of such simplicity is the kingdom of heaven.

When Morning Beams

Mark Nagel

In turning to love's Source we claim our share
Of blessings from the constant overflow;
Dissolve the mists of temporal despair
That fade as night in morning's early glow.

All of those fantasies which seem so real
Do disappear when waking ends our dreams;
All of materiality's ordeal
Disintegrates to nought with morning's beams.

Our steps are sure and joyfully resound
As love illuminates and leads the way;
We hear God's angel voices all around;
We feel His presence as we softly pray:

Thanks, Father, for this day, this light, this share
Of love, resplendant, here, and everywhere.

What Is That to Thee?

WORRAL G. SONASTINE

ONE DAY, in a skeptical mood, Simon Peter questioned Jesus regarding the actions of one of the other disciples. He wanted to know the whys and wherefores of the situation. Instead of going into a lengthy discussion of the matter Jesus simply said to Peter: "What *is that* to thee? follow thou me."

Here is the simple solution to every dispute or disagreement known to man. It is the way of Truth, the only dependable way. If you are at variance with some friend or relative and you want to settle the matter according to the teachings of Jesus, put aside the details of the situation. Do not dwell on its various phases, trying to determine where the fault lies. Such a procedure nearly always results in more disagreement than ever. Put the matter wholly and completely in God's hands by assuming a "what-is-that-to-thee" attitude.

"But," you may ask, "what about justice? Should we not try to reach a just settlement of our differences?"

Yes, we should seek a just settlement of our differences, but what exactly is justice? Is it the way you see the matter that is being disputed, or is it the way the other person involved sees it? What is justice? Is it the way a disinterested person sees it after weighing all the evidence available?

A friend of mine who is a municipal judge re-

cently told me that ninety per cent of the people who come before him sincerely believe they are on the right side of the case in which they are involved.

"This means," said the judge, "that at least forty-five per cent of the people who come before me actually believe I render unjust decisions. Who can say how many of them are wrong? When presented by human beings evidence is always distorted to some degree, even when it is given by sincere and honest people. Very seldom do two witnesses ever present the details of an incident in exactly the same way. For this reason very few judges will maintain that they render aboslute justice."

The only accurate and infallible judge is God Himself. He knows all. He knows not from seeing through physical eyes or hearing through physical ears but through being the power that moves and the substance that is moved. He knows with pure knowing, not shaded by personal opinion or clouded vision. Moreover God's law renders absolute justice to all concerned in every situation. Then why should you or I render a decision in any dispute? If we really want justice to prevail it will do so; in fact justice will prevail whether we want it to or not.

You have probably heard the story about the woman who called the desk clerk at the hotel where she was living and complained about the "terrible racket" someone was making on a piano across the corridor from her.

"It's positively awful," she exclaimed. "My nerves just won't stand it, and if you don't have it stopped immediately I'm going to move somewhere else."

"I'm sorry, madam," said the clerk, "but that is Mr. Paderewski practicing for his concert tonight, and I'm afraid I can't make him stop."

"Paderewski!" the woman gasped. "I didn't realize that. In that case it's perfectly all right. Don't bother about stopping him."

When the woman learned it was Paderewski playing the piano across the hall from her she began to enjoy the music, and she even invited a number of her friends in to listen with her.

The foregoing story is an excellent illustration of how erratic our judgment can be when it is based on appearances. Had this woman been a witness in court before she learned it was Paderewski playing the piano, she would probably have testified that he was making a "terrible racket." If however she had testified after she learned the identity of the pianist, she would no doubt have said the music was beautiful.

Upon hearing this story, a friend of mine told me how it had helped her to soothe her "frayed nerves" at one time.

"The baby next door to us cried quite a bit," said my friend, "and the little dog on the other side of us barked almost incessantly. There came a time when I didn't think I could stand it any longer, and then someone told me the story about the woman who heard Paderewski playing the piano in the hotel.

"I thought, 'Here I've been calling the baby's crying and dog's barking a terrible racket, and yet their Creator, the one who made their sound organs and their lungs, the one back of the sounds they made, is far greater than Paderewski.' With these

things in mind, I began to bless the child and the dog. Whenever I thought about them I sent thoughts of love and good will to them. Almost immediately the noise they made seemed to lose its power to irritate me. I could still hear them, but the love that flowed from my heart seemed to soften the sounds they made and harmonize them with the other noises around me. Within three or four days the baby's crying stopped almost completely, and I never did know what became of the dog. I don't remember just when he stopped barking, but I do know I haven't heard him for a long time."

One of the most important factors in the application of Truth is the realization that adverse circumstances have no power whatever to harm us or make us unhappy. This is especially true about what other people do or say to us. Once we begin to see unkind words and actions in their true light, we have the key to successful living. The only power these things have to hurt us is that which we ourselves give them. If we would quietly and calmly go our way when we are confronted with sharp words or an unkind act and at the same time send thoughts of love and good will to the offender, he would cease to be an offender. Without an offender there can be no offense, and without offense there can be no hurt. A clear realization of God's omnipresence makes all this easier to accomplish. When we know beyond a doubt that God is all, it becomes more and more apparent that nothing offensive can originate in Him.

The whole matter is based on the principle to which Jesus referred when He said, "Judge not ac-

cording to appearance, but judge righteous judgment." As we continue in the process of spiritual unfoldment we must learn not to let conditions and things affect us in any adverse way. Our happiness does not depend on the actions of other people or on the manipulation of material objects. We must be more concerned with our own actions and reactions than we are with the actions of others. What people say and do is unimportant when compared with God's eternal perfection. The good and the true are eternally real. They stand "the same yesterday and to-day, *yea* and for ever," regardless of what men say or do. To know this and to act accordingly is the fulfillment of Jesus' invitation to "Follow thou me."

What we need more than anything else as we proceed along the way to the kingdom is a new evaluation of the world and its contents. We must learn to put first things first. Heretofore we have placed most of the emphasis of life on material things. We have given most of our attention to the acquisition and disposition of visible objects. This false sense of values is the chief cause of our false sense of justice. Fear and worry have grown out of the belief that we can lose what belongs to us or have it taken from us. We have unwittingly given other persons the power to rob us of our honor and our reputation as well as of our material possessions. Fear and anxiety about these things have clouded our vision and prevented us from perceiving divine justice.

God is all-wise, but He does not mete out justice by weighing evidence and rendering arbitrary deci-

sions. Divine justice is based on the law of cause and effect, not on personal arbitration. If you plant thistle seeds in your yard thistles will grow there, and if you plant zinnia seeds zinnias will grow. The thistles do not grow to punish you for planting thistle seeds; nor do the flowers grow to reward you for planting flower seeds. Each one grows simply because it cannot do otherwise. The law of kind is infallible.

We see then that the law of kind and the law of justice are one; each law is a phase of the law of cause and effect, and both are infallible. Just as we receive in the same measure that we give, so do we lose in the same measure that we take. The law of justice is a part of God's divine plan. It never fails to function. No one can escape it. No one wants to escape it once he learns how just it is, how beneficial it can be. Love, give, bless, praise, serve—do these things from now on, and you will soon find yourself dwelling in the kingdom of happiness, the kingdom of heaven.

Send Them Forth

Florence Eakman

I lift my inner voice up to the Lord;
I give Him thanks when I receive His holy word,
His blessing, harmony, and love for fellow men.
I take them all, and in His name
I send them forth again.

On Meditation

MARY E. BURNET

WE ARE OFTEN told of the necessity of giving some time to meditation, and at first we wonder why and how. By the dictionary definition, to meditate is to think seriously and continuously upon a subject. Taking the concordance and looking up the words "meditate" and "meditation," we find that this mental exercise, spiritually guided, was enjoined upon the people of Israel very early in their history. "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night," Jehovah commanded Joshua when he succeeded Moses as leader of Israel. It was a means by which he was to gain spiritual wisdom and strength. A promise was added: "That thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." The commandment and the promise were extended to the people, evidently for the purpose of strengthening their faith and helping them to keep their contact with God. They were commanded to be faithful in keeping the law of Moses, with the corollary laws and regulations that grew up around it. The Hebrew moral law went into great detail as regards dealings between man and man, master and slave, brethren and the sojourner, the foreigner. Jesus brought law on a higher plane. "I came not to destroy, but to fulfil [the law]," He said, and the

law of love that He proclaimed took care of all the rest.

There is still need of meditation, of deep thought, to understand how the law applies to daily living, to know the difference between real loving-kindness and weak indulgence, between wise firmness and unnecessary hardness, whether in the affairs of men or of nations. We need to take deep into our consciousness some understanding of the character of God, as He expressed it through Jesus Christ. If some untoward event threatens us, we want to fix out attention upon Him, not upon the apparent danger. It calls for attention to Him, for acquaintance with Him. "Acquaint now thyself with him, and be at peace." He intended that it should be so. Jesus spent hours alone in meditation and prayer, gaining from infinite Spirit the power to do mighty works and the strength to do always the will of the Father. Always after a sojourn on the mountain—a state of uplifted consciousness—He came down among the people to use His power for good.

Sometimes people argue that when Jesus said, "Love your enemies," He asked too much; that it is contrary to human nature, that such an act as His own forgiveness of His enemies is not to be expected of mere human beings. Yet it has been done by others, by persons who have followed Jesus and suffered martyrdom, as history attests. It is true that Jesus was perfect, but His perfection is a goal toward which we are to strive, not a beautiful ideal to be admired and discarded as unattainable. He Himself placed no such limitation upon His followers. "Ye therefore shall be perfect," He said, "as

your heavenly Father is perfect." The pattern for Him and for us is the Christ phase of the Father's character. Jesus' expression of it was brought to perfection through suffering, as we read in Hebrews: "For it became him [God], for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." We may draw trouble to us in various ways, but always we can use it to help ourselves "rise on stepping-stones" of our "dead selves to higher things." One means of this is forgiveness, the activity of love. Is not this what we ask of God on our own behalf? Is not forgiveness always a giving of love and a freeing from guilt in return for some evil done? Jesus had the forgiving habit of mind because He had the love-giving habit.

To one sinner He said, "Neither do I condemn thee: go thy way; from henceforth sin no more." To His own persecutors He gave forgiveness before penitence had overtaken them. He was fulfilling the law that He had stated for others. Remember that love suffereth long and is kind. Unity recognizes the same principle in the affirmation: "I am free from all criticism, condemnation, and strife, for I know the law of love." Someone has said that criticism of others is an effort to find an alibi for ourselves. Who of us but can look back on sins of omission or of commission and know that we too should be under condemnation but for the forgiving love of Christ? Why then dwell too harshly on the shortcomings of another? "The blood of Jesus his Son cleanseth us from all sin," says John in his first letter. The blood represents the life, and the cardinal principle of

Jesus' life was love. Unity puts it succinctly: "The forgiving love of Christ has set me free."

We may not want to admit it, but we loathe ourselves when we have sinned against another person and so against God. As E. Stanley Jones so well reasons in his book "Is the Kingdom of God Realism?" this loathing is because the kingdom of God is our natural habitat. Contrary to race belief, the laws of the kingdom, not their opposite, are our natural way of life. We were created for God's kingdom; it is within us, as Jesus said, and until we let it express itself through us in all ways we have not fulfilled the law of our own being and can find no lasting satisfaction. Furthermore when we have acted justly, generously, lovingly, toward someone else, what a warm glow pervades our being! Not complacently or self-righteously but humbly we await the approval of the Father. We know when we have been about the Father's business! It is not for others to know, as the Pharisee assumed who proclaimed his righteousness, but it is for the Father and ourselves alone. No small part of our work for Him lies in our willingness to forgive.

The Psalmist finds the righteous man giving much thought to the principles of right living.

"His delight is in the law of Jehovah;
And on his law doth he meditate day and night."

In one of the Psalms attributed to him David says:

"My soul thirsteth for thee, my flesh longeth for thee . . .
My mouth shall praise thee . . .
When I remember thee upon my bed,
And meditate on thee in the night-watches."

Isn't such meditation part of the abiding that Jesus urged upon His disciples? "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." How can His words abide in us except by being impressed on the subconscious mind through meditation? How do we abide in Him but by giving Him our thoughts, our faith, our obedience? When He left the earth, so far as visible presence was concerned, His body disappeared. The disciples, whose training was finished, took up His work, became the body through which He worked then and now; for those who "believed because of his word" were to have the same powers and privileges.

There is another effect of meditation and of the spoken word that we should consider. It takes form in our life, in our body, and in our affairs. Jesus said that men should give an account of every idle word in the day of judgment. But the day of judgment is now, and we give an account when the results of our words appear against us! We do not realize the power of the spoken word, of our thinking, and often wonder: "Why did such a thing happen to me?" Somewhere along the line we planted the seed, whether for good or ill; we decreed it by our word or attitude of mind. Many of us have never realized the creativeness of our word, but that is one part of the dominion conferred upon us when we were made in the image and likeness of God.

If we must lie awake awhile there is no better way to use the time than to direct our thinking Godward. It has a soothing effect. Gradually peace descends upon the troubled mind or unruly emotions

and before we know it we sleep. He is close, His presence calms us, there is no fear.

"In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety."

Morning comes and we go about our tasks, but the soothing effect of those meditations can be carried with us throughout the day.

Another line of thought that has produced much discussion has to do with the "plan" of God in setting in motion this planet and the race of mankind upon it. It is unthinkable that a being of unlimited intelligence and power should begin such a project without a definite purpose with respect to the outcome. Attention is often directed to the verse in Genesis in which Jehovah said to the serpent: "I will put enmity . . . between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." This, we are told, is the first promise of a Redeemer, of one who should come to rescue mankind from the results of their disobedience.

Man's need called into expression the redeeming element of God's character. Recognition of this office of Jehovah occurs in many passages in the Old Testament:

"Into thy hand I commend my spirit:
Thou hast redeemed me, O Jehovah, thou God of truth."

"My lips shall shout for joy when I sing praises unto thee;
And my soul, which thou hast redeemed."

"Bless Jehovah, O my soul,
And forget not all his benefits . . .

Who redeemeth thy life from destruction."

The same aspect of the character of God is represented by Jesus. Jesus, the incarnation of the Christ, in "the fulness of the time" came into the world to reconcile man to God and save mankind from the results of its own sin and folly. Who can say there is no plan?

Furthermore there is recognition from God for those who give thought to Him. Malachi says: "A book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts [power], *even* mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him."

We know the "book of remembrance" is a symbol. May not our own subconscious mind contain the record? It is open to Him for reading.

Again there is reason to "rejoice in the Lord always"; and like Mary, we ponder these things in our heart.

All the While

Grace Meredith

While a flower blooms and a tree grows,
While a wind blows and an airplane zooms,
While a ship docks and a train moves:
Round all the clocks somebody proves
That any kind of earnest prayer
May be answered any time, anywhere.

Lo, I Am with You Always

WILLIAM A. CLOUGH

WHEN I WAS a boy my mother used to read the Bible to us children as well as books of Bible stories. We studied the Bible in Sunday school and heard it interpreted in church.

There were of course many things in the Bible I did not understand. There were many verses that had little or no meaning for me. Yet somehow or other many of the passages I did not understand remained in memory and kept popping up in later years.

One of them was a quotation Jesus used from a passage in the Psalms:

"The stone which the builders rejected,
The same was made the head of the corner."

To a child that didn't make much sense. Later I heard various interpretations and eventually it came to mean to me that Jesus, whom men rejected, was in reality the Christ, the Saviour of the world. I took that to be its full meaning.

When I began the study of Truth, adult in years but still immature in thought, there were many statements made by writers and teachers that I did not understand, at least not fully. One of them was the oft-recurring reference to "the Christ within." I rebelled at that a little. It seemed so presumptuous as to be almost sacrilegious for an ordinary human being to claim to have the same spirit in him that was in the divine Son of God.

But as I continued the study and practice of

Truth new understanding began to come until the statement I had shied away from at first became to me the glorious foundation of all Truth. Now indeed

"The stone which the builders rejected,
The same was made the head of the corner."

I realize now that I was not much different from the understanding ones of Jesus' day. They did not see the Christ in Him, nor in themselves. Neither did I see the Christ in others or in myself.

The revelation came gradually, almost imperceptably, so that I do not know exactly when it did come. But it is clear now, crystal clear. The same spirit that was in Jesus, the Christ Spirit, is in me. It is in you and in all men. That is how we are made in God's image. That is the breath of life that God has breathed into every living one. That is our heritage of divinity from our divine source.

Of course it was just as true before I understood it as it is now, but the light had not broken through for me. Now under the light formerly obscure passages in the Bible and formerly complex and clouded issues in life are illuminated. I see as Jesus' mission on earth the unfolding of the revelation that the kingdom of God, the Christ Spirit, is within all men, with all of the infinite Father contained in it.

Again and again Jesus Himself gave us the right to liken ourselves to Him. "He that hath seen me hath seen the Father." "I and the Father are one." "I am in my Father, and ye in me, and I in you." "Lo, I am with you always."

My heart is filled with abounding joy when I realize that the Truth so often rejected through the

ages is for all eternity the Truth: the rejected stone is the head of the corner.

As I read the Master's quotation of the Psalmist's prophecy again I see its exultant conclusion:

"This was from the Lord,
And it is marvellous in our eyes."

This gift of God to us of Himself is His supreme gift, and marvelous indeed it is. He is no transient visitor but a permanent guest. Jesus does not say, "I will be with you sometimes." He says, "I am with you always."

Many earnest persons find it difficult to realize the truth of the indwelling Christ Spirit, I know. External appearances loom so large it is difficult to see over them and through them to the divine Spirit. Perhaps a simple illustration will help to make it more clear.

An automobile may have a beautiful body, with graceful lines, vivid coloring, and attractive ornamentation. It may have a powerful and efficient motor. It may be well greased and oiled. To outward appearance it may reflect prosperity and power. But if the battery is dead the car is not of much use. It will not start.

Of course if another driver gives the car a push the motor will start and it will be possible to operate for a while. But the minute the motor stops the car is stalled. It won't start without another push or contact with the current of power in the battery. No matter how marvelous the machinery, it cannot operate until the source of power is tapped. The headlights will not pierce the darkness until the electric current sets them aglow.

Your soul is your battery and the indwelling Spirit is the power that must be contacted before life can move smoothly and effectively. No matter what kind of body you have or what outer decorations or accomplishments, you cannot travel the highway of life satisfactorily if your battery is dormant or the connections with Spirit not made.

We may go along for a while on pushes from others, or we may coast downhill and seem to roll quite smoothly. But when we try to go uphill our motor stalls and we cannot go on without the help of the current from the battery.

Stalled on a hill of grief or disappointment or illness or loss, we discover we have neglected the battery and realize we must recharge it at the source of power. We turn to God in prayer, and God, the source of all power, stirs the currents of energy ever present within us, power flows through our whole being, and we surmount the hill and see the beauty of the view beyond.

We see that just as an automobile is equipped by the manufacturer with a power-charged battery, every one of us is equipped by the Creator with an inner Spirit, the Christ Spirit within our soul.

Just as every automobile is equipped with a motor, each one of us is equipped with a mind. If the battery in a car is neglected and the power allowed to lie dormant the motor bogs down. So does our life and all its activity bog down when our mind is allowed to lie dormant.

In His infinite wisdom God has given us two supreme gifts. He has endowed us with His own Spirit and He has given us a free will. We are outwardly

human, inwardly divine. Jesus was the same. It is only when we turn to the inward source of power that our outward performance becomes efficient and effective. The more we realize and express the Spirit within the more like Jesus we become.

In these two supreme gifts God has provided all we need to face and fulfill life. Using them, we can obtain all the other requisites for daily living, food and drink and human relationships. They are meant to be used together, rightly co-ordinated, properly balanced. Our difficulties come when we allow the indwelling Spirit to lie neglected while we develop the external side of life. I may polish my car until it gleams but if I neglect the battery I shall soon be in trouble.

When a child shows definite talents for art or music or mechanics the natural tendency is to develop those talents. The child's hands could hold a spade perhaps as well as a brush or a bow. They could dig in the earth as well as reach toward the stars. But wisely those interested in the child's welfare make every effort to provide an easel or a violin or implements with which to build.

The indwelling Spirit is our highest talent. Our human intelligence has definite limitations. Faith and experience have taught us that the indwelling Spirit has no limitation. All things are possible. We can do all things through the Spirit within.

The indwelling Spirit may lie dormant through our failure to utilize its power but the power is always there. It may be entombed but it will rise again. When we turn our human wills to it and give way to it it becomes the controlling force in our life, direct-

ing and guiding us in everything we think or do. The stone that the builders rejected becomes the head of the corner.

It is eternally true. The Spirit of Christ is within you, and with you always. Prayer, continual, earnest and sincere prayer, whether it be spoken or only a yearning in your heart, will take you to the source of power. Touching God in prayer, you will feel a stirring within, a new confidence, a new energy.

That stirring is the still, small voice of the indwelling Spirit. Be silent, stop the noise of worry and anxiety and fear, listen and the voice will come more clearly, saying, "You can. You can." The battery is charged. The power flows. Press the starter again.

Take your course down the highway of life with the motor singing to your soul: "The limitless Christ Spirit is within me, with me always. All that the Father has is mine. I freely, gladly give all my affairs, all conditions and circumstances, all my loved ones, all of myself into the Father's loving charge. From Him, through the Spirit within, I draw all power, all good."

Listen to the voice of Spirit, speaking through Jesus, saying directly to you: "Lo, I am with you always, even unto the end of the world."

I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace.—JESUS

Children of God and Pupils of Christ

FRED A. BARROW

WE ARE CHILDREN of God, the all-creator, and because of His Fatherhood each one of us has inherited great powers for good and a great capacity for the attainment of wisdom; for God is all-good and all-wise.

Yet because we are children, even the oldest of us, we have to learn to develop our inherited powers, and to that end and purpose God sent to earth the Great Teacher, His obedient Son Jesus Christ, that we might develop through His teaching a practical knowledge of "the way, and the truth, and the life," which He not only taught but also exemplified. Young and old, we go to Christ for valuable lessons; we are His pupils.

But as we well know, not all human children are equally hungry for learning; for although some delight in being taught, others are reluctant to learn, while still others evince a pronounced aversion to instruction. Some of you may remember Shakespeare's picture of

"The whining schoolboy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school."

Yet even in our riper years many of us are disinclined to learn new things, new aspects of Truth, new lessons in wisdom, new knowledge of "the kingdom." We are apt to think, as we reach the years of human maturity, that we have passed the age for

development and the necessity for instruction. But as Plato, the great Greek philosopher, once said, "the learning and knowledge that we have is at the most but little compared with that of which we are ignorant." That is a Truth statement whether we apply it to material things or to spiritual things. There is much to learn; only God and Christ know all there is to know.

Therefore let us like Mary, the sister of Martha and Lazarus, be ready to sit at the feet of the Great Teacher, the Lord Christ, and learn from Him much of that of which we are ignorant or of that about which we have been misinformed, and thus win to a greater knowledge of the kingdom of God and His righteousness. Said the Teacher on one occasion, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Regardless of our years of human maturity therefore, let us become as little children open to instruction and seek that instruction from the everliving and ever-near teacher Jesus.

Jesus taught not only by precept but by example. He taught love and was Himself loving. He taught humility and was Himself humble. He taught Truth and was Himself the exemplification of Truth. He taught forgiveness and was Himself forgiving. He taught purity of heart and was Himself unspotted, unsullied. He taught obedience and He obeyed the Father, His Father and ours, on all occasions and at all times. Even in one of His most agonized moments He cried, "Father, If thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

The Great Teacher taught both the high and the low: poor fishermen, disciplined soldiers, proud priests, tax collectors. Even a ruler of the Jews, Nicodemus, came to Him by night, perhaps not desirous of being seen conversing with the lowly Nazarene, and he said to Jesus, "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." We too know that Jesus is a teacher of the ways of God and an imparter of the wisdom of God. We also know that if we sit humbly at His feet and accept His infinitely wise instruction and live according to that instruction, we shall profit immeasurably both in body and in spirit, we shall improve in health and in energy, in knowledge, in understanding, and in wisdom, and become happy and helpful Christians. Furthermore we know that our world, God's world, will be the better for our being receptive pupils of the master teacher, for we shall learn how to apply constructively to life all that knowledge of mathematics and history and geography which we acquired in our youth in the secular schools. (The word "secular" is derived from the Latin *saecularis,* which refers to "an age or generation" or some such period of time.)

Secular education teaches us those things which have to do with our present earthly existence, which is but a phase of that eternal life which is ours; but Jesus' teachings instruct us how to use best our knowledge of secular things so that they will move the world peacefully along the way of eternal life.

In the 10th chapter of Mark's Gospel we read that a certain man ran to Jesus "and kneeled to him,

and asked him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. Thou knowest the commandments." Then Jesus summarized them, and the inquirer said to the Master, "Teacher, all these things have I observed from my youth." Jesus loved him for that but made the penetrating observation "One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." And the man went away sorrowful, for he was rich in the goods of this world, and he was reluctant to part with them, particularly with all of them. He had learned how to get and possess, but as yet he had not learned how to give of his substance.

Through secular education we may learn how to amass material substance, but through Christ education we learn how best to use it, for our fellow man's benefit as well as for our own.

From secular precepts we may learn the value of frugality; from Christ precepts we learn the value of generosity. In His Sermon on the Mount the Teacher said, "If any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two." Thus the Teacher instructed His listeners that in generosity we should give more than might justly be expected of us. When in our social life or our business life or our daily labors of whatever nature we obey the Teacher's injunction, others as well as ourselves are blessed by our obedience. The lessons Christ taught and still teaches are

all for the ultimate good of all when applied to the daily life. We get that we may give.

But there is one great lesson that the Teacher is forever trying to teach us, even as He taught it of old both by precept and example, the lesson of love. Said He to a lawyer who asked Him which was the great commandment of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." That you will find recorded in the 22d chapter of Matthew's Gospel. And in the 5th chapter of the same Gospel are recorded these words: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

"Love your enemies," enjoins the Teacher. He, the gentle and kind-spoken Son of God, who want about doing only good; He who healed the sick and comforted the sorrowing; He who was mocked and insulted and nailed to a cross; He who was spoken of by the prophet Isaiah as "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." He it was who showed the greatness of His love when in mortal agony He cried out appealingly, "Father, forgive them; for they know not what they do." It required a heart of divine love to voice such a supplication for forgiveness for those who had treated Him so brutally and so unjustly.

There is talk and talk and talk the world over about the desirableness of peace on this harassed old planet of ours; but long ago the Great Teacher, the Prince of Peace, gave to mankind the key to peace and prosperity, and that key is love. When there is Love for God in the hearts of men the world over and when there is love between men and nations of men, then enmity will cease, then mutual human understanding and sympathy will increase, then happiness and prosperity will mount unceasingly until the earth becomes a heaven. Let us exalt love, love of God and love of neighbor, as the Great Teacher taught us. Let us be loving and forgiving. Then to paraphrase those noble words of the poet Tennyson, in his "Locksley Hall," eventually

"Will the war-drum throb no longer, and the battle-flags be furled
In the Parliament of man, the Federation of the world?"

We shall all continue to be children of God and pupils of Christ until peace on earth and good will among men becomes a blessed consummation. We thank God and His Son for having shown us "the Way." We shall continually try to follow the Way, guided by the Great Teacher and strengthened in our purpose by the Spirit of God within us. Amen.

And God created man in his own image. . . . And God saw everything that he had made, and, behold, it was very good.—GENESIS

Successful Prayer

KATHLEEN W. WELCH

PART TWO

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Ye shall know the truth, and the truth shall make you free.

IN PART ONE of "Successful Prayer" we spoke of the importance of our mental attitude both before and after prayer. Another important thing to know about true prayer is that every time you sincerely pray something happens. Just how much will depend on your faith and on your expectation of a good answer. But something always happens. Your prayer immediately sets in motion a law, the spiritual law of demand and supply, of cause and effect. Know with all your heart "so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please." Know that there is no opposing power that can hinder or obstruct the answer to your prayer.

This answer may not be just what you expect. Infinite, all-knowing Mind penetrates through to your real desire and perceives what you actually want. This may not be what the human will desires. The baby may want to play with the fire, but the mother wisely moves the baby away from contact with it. When the baby grows up it obtains the fire and learns to use it in all sorts of constructive ways through understanding and controlling it. So it is with some of your earnest desires. God in His wisdom may know that you are not yet spiritually ready

to receive or handle wisely what you desire. So His answer is designed to purify and raise the level of your consciousness to the point where you are more spiritually enlightened and more capable of handling your affairs wisely.

True prayer is the only thing that successfully changes your character. It will change your outlook completely if you will let it. This change will probably come gradually, but after a while, if you continue to pray understandingly, your reactions and attitudes will be so altered that, as a consequence, your body, your mind, and all your associations and environment will also be changed for the better. Because the change wrought by prayer is so radical, Jesus refers to it as being "born anew."

Selfish desires can never reach the great heart of the Father. If selfish prayers were granted, chaos would be the result. Jean Ingelow once said, "I have lived to thank God that all my prayers have not been answered." A selfish person is out of relation with God and with his fellow men. One who was justly loved and revered, Abraham Lincoln, saw this clearly. At a critical time someone said to him, "We trust, Sir, that God is on our side." Lincoln replied, "It is more important to know that we are on God's side."

Being on God's side means seeing as God sees, which in turn means seeing an overflowing abundance of good. In the book *The Great Physician* we read: " 'Prayer is the key that unlocks the stores of abundance and blessing. The secret of effectual prayer is belief. When we pray, we get not necessarily what we ask for but what we expect.

" 'If we pray for some good thing, expecting its realization to be deferred, it will be.

" 'If we pray for a thousand dollars, expecting only a hundred, we shall get only a hundred.

" 'If we pray expecting a more satisfactory answer than we can foresee, that too will be realized.

" 'If we pray expecting immediate response, we shall get immediate fulfillment or some sign or token to indicate that our prayer is in process of being fulfilled.' "

The perfect, harmonious, and abundant is always present, held in readiness for you by the love of your Father. However it can only be experienced by you "according to your faith." If you hold up only a small container, only that will be filled. If you hold up a bigger one, you will receive just that much more. "Ask . . . that your joy may be made full."

The wisest prayer of all, as King Solomon so well knew, is for an understanding heart, for if you have that you have all. An understanding heart is filled with love, with wisdom, with compassion, with tenderness, with vision, and with the ability to bring vision into manifestation. An understanding heart avoids mistakes and pitfalls, going serenely on its way, undisturbed by the clamor and confusion of the world about it. An understanding heart is unselfish, realizing that the purpose of life is to ununcover more of the kingdom of heaven, which is at hand, to co-operate with the Creator in bringing more of that kingdom into the consciousness of men. You who pray sincerely for an understanding heart will never be self-centered or selfish; you will not fall

into the pitfalls of self-pity, self-condemnation, or self-righteousness. You will live each day to the best of your ability. With your hand in the Father's you will go your divinely appointed way.

To be successful in prayer you must have the "single" eye. You must have a firm, sure foundation of Truth on which to build your prayers. It is not easy to see God, the good, and good only, unless you understand the reason for it. In order to raise your consciousness to the necessary level of successful prayer, remind yourself frequently of these truths:

"God saw everything that he had made, and, behold, it was very good."

"Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it."

"God made man upright."

"Every creature of God is good."

"His work is perfect."

"There is no power but of God."

"With God all things are possible."

Actually knowing these truths raises your consciousness to a higher level, on which you meet and commune with your Creator. Seeing as God sees on this level, you bring heavenly or harmonious conditions out of the invisible into your visible or outer world.

God is changeless and so is His law. You cannot change either God or His law by your prayers, but you can and do change yourself to conform to His vision of you. In doing this, you also change your view of other people, and in time you come to see them also as God sees them. You cannot claim for

yourself anything that you do not also claim for others. God's love and power work for all. He makes no exceptions. True prayer gives us a better understanding of spiritual law and helps us to realize how love and law are one and inseparable, both working for man's good when he co-operates with them.

Neither place nor circumstance should really influence true prayer. Victor Hugo once wrote that "certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees." Be sure your heart is in your prayer. Your words will never reach the ears of God if your heart is not in them. Prayer is not eloquence but sincerity, not figures of speech but a deep feeling of oneness with all good, a joyful "beholding."

Prayer should be simple. Jesus, the great teacher of successful prayer, told us that only those who become as little children can enter the kingdom of heaven. Little children have the qualities so essential for successful prayer. They are trusting, expectant of good, never self-condemnatory or self-righteous. It has been said that simplicity is a mark of the profound thinker. Jesus was profound and very wise yet always simple and direct. His approach to His Father was childlike in its assurance of an immediate and affirmative response. The Lord's Prayer is a masterpiece of affirmative, positive knowing, yet it is simplicity itself. So do not make your prayers long, complicated, or too intellectual. Say simply what you have in your heart. Know that while you are saying it God is listening and loving you, more than willing to help you in the highest

and best way possible. Phillips Brooks said that "a prayer in its simplest form is merely a wish turned Godward."

The prayer that begins with trustfulness and a recognition of good and then becomes an expectation of the right and wisest answer will always end in thankfulness, triumph, and praise, whether the prayer is for oneself or another. In fact, praying for others is one of the highest forms of prayer. Job prayed and prayed for himself without result, but when he became humble and unselfish and prayed for his friends, his healing followed.

"More things are wrought by prayer
Than this world dreams of. . . .
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?"

Another important thing to remember is that "he who prays as he ought will endeavor to live as he prays." True, successful prayer is usually followed by some sort of action. You will break some bad habit that is useless and unproductive of good. You will change some attitude of your mind or heart for the better. You will use more love and patience in your daily contacts with people. You will gain more understanding of persons of other races, colors, or creeds. You will not and cannot change God or His law, but He will always change you and those for whom you pray if your prayer is sincere, affirmative, and expectant of a right response.

Father, teach us to realize that true prosperity,

true health, true happiness, is in knowing how to pray aright. Help us to a better understanding of simple, heartfelt, successful prayer. Thank you, Father, for the glories of Your kingdom around and within us that await our recognition and acceptance.

(TO BE CONCLUDED)

WISE IS THAT MAN

Grace Noll Crowell

Wise is that man who can stop his work and there
Lay hold of the blessed privilege of prayer.

Wise is he, who baffled, turns to look
For words of guidance in God's holy book;

And he is wise who lets no hindering bars
Keep him from scanning the night sky for the stars;

And very wise indeed is he who sees
The value of earth's old simplicities,

Who counts his store of blessings, finds that health
And deep content is better far than wealth,

Who comes to know that worrying is waste
And hurrying is needless, useless haste.

Wise is that man who moves across earth's sod
Upright and stalwart, hand in hand with God.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, August 7, 1949

UNITY SUBJECT—*The Influence of Praise.*

INTERNATIONAL SUBJECT—*Songs of Thankfulness.*
—Psalms 92:1-5; 103:1-11.

1. It is a good thing to give thanks unto Jehovah,
   And to sing praises unto thy name, O Most High;
2. To show forth thy lovingkindness in the morning,
   And thy faithfulness every night,
3. With an instrument of ten strings, and with the psaltery;
   With a solemn sound upon the harp.
4. For thou, Jehovah, hast made me glad through thy work:
   I will triumph in the works of thy hands.
5. How great are thy works, O Jehovah!
   Thy thoughts are very deep.

1. Bless Jehovah, O my soul;
   And all that is within me, *bless* his holy name.
2. Bless Jehovah, O my soul,
   And forget not all his benefits:
3. Who forgiveth all thine iniquities;
   Who healeth all thy diseases;
4. Who redeemeth thy life from destruction;
   Who crowneth thee with lovingkindness and tender mercies;

5. Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
6. Jehovah executeth righteous acts,
And judgments for all that are oppressed.
7. He made known his ways unto Moses,
His doings unto the children of Israel.
8. Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness.
9. He will not always chide;
Neither will he keep *his anger* for ever.
10. He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
11. For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.

GOLDEN TEXT—
It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High.
—Psalms 92:1.

SILENT PRAYER—*Through praise and thanksgiving I enter into the larger life of divine love.*

Praise is a good thing, because in the first place it entails a constructive outlook. Instead of carping criticism and faultfinding, those who look for the good and find someone praiseworthy or find something helpful to say of a person under discussion, establish an atmosphere where freedom and peace find their normal outlet. Futhermore the constructive state of mind approaches the truth of Divine Mind, since God is the great affirmative. No one through complaints or recriminations can draw near to God or attain to the mind that is in Christ Jesus. Praise and thanksgiving is the outward sign of an inner state. Mere words of praise lacking in sincerity and

spoken to induce a desired effect on the mind of the hearer are without real meaning. Instead of magnifying the good in consciousness they decrease it by impairing the faith and confidence of others in the speaker's word.

Praise and thanksgiving expressed in song are more appropriate than they are in ordinary conversation. Lifting up our heart in song enlarges the bounds of consciousness and strengthens our faith in the good and the rightness of life. When God is in all our thoughts it becomes easy and natural for us to show forth His loving-kindness in the morning and His faithfulness every night. The works of God make us glad because by transcending our reason and our expectation they exalt us.

The Chinese, who are a practical people, attribute freedom from strain on the heart to a chant or refrain that is sung by the coolies as they carry along the road exceptionally heavy burdens, burdens that with us would be placed on horses or trucks. Sung in a measured sing-song and in unison, the chant relieves the strain on the toilers and insures regularity in breathing. A similar sing-song is used by those who work the primitive Chinese saws. No statistics of deaths from heart failure among them are available, but the preventive measures that the Chinese people commonly take are worth pondering and adopting. As a people we are prone to repress our feelings instead of giving them full and easy expression.

Not all feelings should be given full expression. Grief, dejection, and other negative emotions need not be expressed. Hate, fear, ill will, and other un-

desirable mental states can be overcome by resolutely lifting one's thoughts to God and singing or reciting a song of praise. Where circumstances do not permit us to use audible words, we can think them to ourselves.

"How great are thy works, O Jehovah!
Thy thoughts are very deep."

We make contact with God through our soul, the inmost core of our being. If the soul blesses God or is filled with gratitude and thanksgiving, the entire man feels the effect of the Christ Spirit thus stirred to action. We realize forgiveness and health.

"Who forgiveth all thine iniquities;
Who healeth all thy diseases."

We have lately witnessed an outstanding example of the effects of gratitude on an international scale. Last year the children of the United States, together with the mature citizens who wished to help the war-stricken people of France, sent the "Friendship Train," representing some forty million dollars' worth of food and clothing to the French people. The people of France reciprocated by sending the "Gratitude Train" to us loaded with rare objects of art and other precious gifts typically French. Such gestures strengthen the bonds of friendship between the two countries in a way that diplomacy cannot. A similar interchange of gifts between the people of this country and those living in countries under totalitarian rule might go far toward dissipating the misunderstanding and distrust that is in the hearts of the people.

QUESTIONS

1. Why is praise a good thing?

2. What is the effect of words of praise lacking in sincerity?
3. What effect on us have songs of praise?
4. In what practical ways can song be employed?
5. Which feelings or emotions should receive full expression, and which should remain unexpressed or be dissipated?
6. How do we make contact with God most easily and surely?
7. Can mutual good will and understanding between our people and the people of other countries be developed by our taking thought for them and expressing the Christ Spirit?

Lesson 7, August 14, 1949

UNITY SUBJECT—*The Gladness of Faith.*

INTERNATIONAL SUBJECT—*Festival Songs.*—Psalms 105:1-6; 117; 118:19-24.

1. O give thanks unto Jehovah, call upon his name;
   Make known among the peoples his doings.
2. Sing unto him, sing praises unto him;
   Talk ye of all his marvellous works.
3. Glory ye in his holy name:
   Let the heart of them rejoice that seek Jehovah.
4. Seek ye Jehovah and his strength;
   Seek his face evermore.
5. Remember his marvellous works that he hath done,
   His wonders, and the judgments of his mouth,
6. O ye seed of Abraham his servant,
   Ye children of Jacob, his chosen ones.

1. Oh praise Jehovah, all ye nations;
   Laud him, all ye peoples.
2. For his lovingkindness is great toward us;
   And the truth of Jehovah *endureth* for ever.
   Praise ye Jehovah.

19. Open to me the gates of righteousness:

I will enter into them, I will give thanks unto Jehovah.
20. This is the gate of Jehovah;
The righteous shall enter into it.
21. I will give thanks unto thee; for thou hast answered me,
And art become my salvation.
22. The stone which the builders rejected
Is become the head of the corner.
23. This is Jehovah's doing;
It is marvellous in our eyes.
24. This is the day which Jehovah hath made;
We will rejoice and be glad in it.

GOLDEN TEXT—

Oh give thanks unto Jehovah, call upon his name; Make known among the peoples his doings.

—Psalms 105:1.

SILENT PRAYER—*I rejoice with those who magnify God.*

Festivals or festive occasions are seasons of rejoicing or of celebration. A religious festival is a time of glad worship in contrast with penitential occasions of mourning over sin and making sin offerings. The worship of God is a sacred trust, but it need not be an occasion for sadness. Rather it is a time for joy and uplift of spirit, as all who are like-minded unite in remembering and praising God.

If our faith is not to stagnate it must have a new outlook and new means of expression. To recite the same static thoughts in the same set phrases is fatal to its vitality. Right now we need new thoughts of God, a new approach to the riddle of the universe. We have accustomed ourselves to think that science can give us the answer, but the science of each age has its limits, and to merit its name faith must

transcend those limits. The first message sent over a telegraph line consisted of the words "What hath God wrought!" God was the acknowledged worker of the miracle of the quick transmission of thought by wire. Today by means of the radio the transmission of thought is swifter, yet science alone is credited with this miracle. Who or what quickened the mind of man to discover the possibility of radio transmission is a question that we need to answer; and in answering it we need to make due acknowledgment of the immanence of Divine Mind in the inventor's mind.

We need not concern ourselves with the transcendency of God. Emphasis on God's immanence is more to the point when we "make known among the peoples his doings." We are thus able to banish self-conceit with respect to our achievements while retaining our zest for further achievement. To sing the praises of Divine Mind and talk of all its marvelous works exalts the thoughts and renders them capable of attaining to still greater conceptions of Truth.

During the war radar was discovered and developed. Now it is a subject of exact scientific demonstration and can be studied and mastered by anyone who will apply himself faithfully. Yet even in its present stage it is a demonstration of the all-seeing faculty of Divine Mind, and we should acknowledge it as such.

One of the deepest and most lasting sources of joy in life is realized in doing creative work. As we seek Truth in its varied aspects we rejoice over each new insight that we gain into its limitless possi-

bilities and expressions. To rejoice in our work gives us renewed strength, both physical and mental, to pursue it.

"Seek ye Jehovah and his strength;
Seek his face evermore."

To seek the face of God is to search for clear understanding of Truth. One of life's greatest marvels is the capacity possessed by the race of creatures to perceive the nature of the Creator. In degree the lesser can comprehend the greater, which proves again the immanence of Divine Mind. That undreamed-of domains of Truth remain to be yet discovered and comprehended does not disprove the fact that as expressions of Mind we have the power of self-comprehension and in degree of God comprehension as well. This power is one of "the judgments of his mouth." How we came into it is one of the secrets of the long climb of the race out of savagery to its present place on the ladder of civilized attainment.

With our present endowment we are fitted to leave the savagery of war behind us and go forward as intelligent beings to realize universal peace, harmony, and good will. This is the theme of Psalm 117, the shortest of the psalms and at the same time one of the most inspiring and far-visioned. The truth that Jehovah's loving-kindness toward us is great awaits only our universal realization in order to become an eternal reality in the consciousness of the race. "His lovingkindness *endureth* for ever" or will do so as we acknowledge it and accept it as eternal.

The "stone which the builders rejected" is the Christ latent in every soul. As we believe in this divine quality in ourselves it becomes "the head of the

corner," the cornerstone of life, and we rejoice in the Spirit of right and Truth at the heart of the universe of which we form a part.

QUESTIONS

1. Is it easier to realize God within us through praise and rejoicing or through penance?
2. Is science at variance with faith in God, or can we recognize God in the discoveries of science?
3. Does the habit of praise and acknowledgment of God quicken the mind to perceive more of Truth?
4. Of what faculty of Divine Mind is radar a demonstration?
5. When we rejoice in our work what benefit accrues to us?
6. How do we seek the face of God?
7. What is "the stone which the builders rejected"?

Lesson 8, August 21, 1949

UNITY SUBJECT—*Universal Law.*

INTERNATIONAL SUBJECT—*Praise for the Works of God.*—Psalms 19:1-6; 65:9-13; 104:24.

1. The heavens declare the glory of God;
   And the firmament showeth his handiwork.
2. Day unto day uttereth speech,
   And night unto night showeth knowledge,
3. There is no speech nor language;
   Their voice is not heard.
4. Their line is gone out through all the earth,
   And their words to the end of the world.
   In them hath he set a tabernacle for the sun,
5. Which is as a bridegroom coming out of his chamber,
   And rejoiceth as a strong man to run his course.
6. His going forth is from the end of the heavens,
   And his circuit unto the ends of it;

And there is nothing hid from the heat thereof.

9. Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them grain, when thou hast so prepared the earth.
10. Thou waterest its furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
11. Thou crownest the year with thy goodness;
And thy paths drop fatness.
12. They drop upon the pastures of the wilderness;
And the hills are girded with joy.
13. The pastures are clothed with flocks;
The valleys also are covered with grain;
They shout for joy, they also sing.

24. O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.

GOLDEN TEXT—

O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!
—Psalms 8:1.

SILENT PRAYER—*Divine law is constant, stable, and I stand fast in that constancy and stability.*

Law is universal. The world of externals is under it no less than the world of the inner life. We have no words that adequately express the idea of universality. We understand it best by looking up into the heavens and the boundlessness of space and reading there plan and order. All this bespeaks universal law.

Plan, order, and purpose are evident in the inner life of man also. Furthermore each one may review his own experience and there recognize the fulfillment of his deepest, most heartfelt desires, the answer to his sincerest prayers. Recognizing this truth, he may see again the universal law at work in the realm of mind and feeling.

If we consider the reign of law in the visible universe, we see the glory of God symbolized by the radiant splendor of the heavenly bodies and their orderly movements. The firmament is the handiwork of God and clearly shows forth the universal law.

In the silence of the infinite the succession of days and nights is nevertheless not without utterance. The statement of the Authorized Version, *"There is* no speech nor language, *where* their voice is not heard," is literally true, for whether by day or night the utterance is unmistakable. The voice of the day is audible in the desert, where in the early morning a presence as of life itself is abroad, and all life, sentient and nonsentient, responds to it. Whoever has stood under a canopy of stars knows their appeal across the infinite spaces. It reaches "through all the earth" and "to the end of the world" as well as to other worlds, wherever light, the universal messenger, penetrates. The sun is more articulate because it is nearer and because in a special sense we think of it as ours. Its message is one of life, light, and warmth, and there are men who worship this symbol of divine love and power that reaches everywhere.

We bring our thinking into contact with universal law through praise. The 65th Psalm is a song of praise. The bounty of the earth in its varied as-

pects is an expression of universal law. Bounty is a reality in mind whether appearances indicate lack or not. Thinking that is in accord with Truth will bring appearances into harmony. Praise and joy are plainly evident even in inanimate nature:

"The hills are girded with joy. . . .
The valleys . . . shout for joy, they also sing."

The harmony of the world makes itself manifest to those whose nature is in tune with the Infinite. They behold the glory of God in the abundance of the fruits of the earth and in the fertility of the earth itself. "The earth is full of thy riches," and divine wisdom has created worlds within worlds, from the physical earth under our feet with its satellite and encircling planets and stars, to the world of thought, feeling, aspiration, and perception of the underlying spiritual truths of life within the mind of man. "O Jehovah, how manifold are thy works!"

QUESTIONS

1. How can we best grasp the idea of universal law?
2. Is the realm of thought and feeling subject to universal law, or is it a law unto itself?
3. Do the heavenly bodies, by their movements, reveal law and order?
4. What are the unheard words "uttered" by the days, and the knowledge shown by the nights?
5. How is our thinking brought into contact with universal law?
6. How is the harmony of the world borne in upon our consciousness?

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Lesson 9, August 28, 1949

UNITY SUBJECT—*Analyzing the Divine Law.*

INTERNATIONAL SUBJECT—*Exalting the Word of God.*—Psalms 19:7-14; 119:1-8.

7. The law of Jehovah is perfect, restoring the soul:
   The testimony of Jehovah is sure, making wise the simple.
8. The precepts of Jehovah are right, rejoicing the heart:
   The commandment of Jehovah is pure, enlightening the eyes.
9. The fear of Jehovah is clean, enduring for ever:
   The ordinances of Jehovah are true, *and* righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold;
    Sweeter also than honey and the droppings of the honeycomb.
11. Moreover by them is thy servant warned:
    In keeping them there is great reward.
12. Who can discern *his* errors?
    Clear thou me from hidden *faults.*
13. Keep back thy servant also from presumptuous *sins;*
    Let them not have dominion over me:
    Then shall I be upright,
    And I shall be clear from great transgression.
14. Let the words of my mouth and the meditation of my heart
    Be acceptable in thy sight,
    O Jehovah, my rock, and my redeemer.

1. Blessed are they that are perfect in the way,
   Who walk in the law of Jehovah.
2. Blessed are they that keep his testimonies,
   That seek him with the whole heart.
3. Yea, they do no unrighteousness;
   They walk in his ways.
4. Thou hast commanded *us* thy precepts,
   That we should observe them diligently.
5. Oh that my ways were established
   To observe thy statutes!
6. Then shall I not be put to shame,

When I have respect unto all thy commandments.
7. I will give thanks unto thee with uprightness of heart,
When I learn thy righteous judgments.
8. I will observe thy statutes;
Oh forsake me not utterly.

GOLDEN TEXT—

Thy word have I laid up in my heart,
That I might not sin against thee.
—Psalms 119:11.

SILENT PRAYER—*The perfect law is clear to me, and I obey its commands.*

As conscious beings we can operate in accord with the divine law and thus achieve the perfect results that follow from our observance of it. The term law covers the whole body of principles and rules that are applicable to a certain field or realm. Divine law is therefore the totality of laws so far discovered to apply to the universe and to life, as well as whatever laws are yet undiscovered but that will in time be searched out and understood. The discovered law of Jehovah is perfect, unchanging, invariable, for it is a symbol of the Absolute. It restores the soul of man, or strictly speaking, we restore our own soul when we satisfy the requirements of the law.

"The testimony of Jehovah is sure, making wise the simple." Testimony as used here means, according to Webster, an "affirmation made to establish some fact." The chief affirmation of Jehovah is "I AM THAT I AM," which establishes the absolute truth of Being, and makes possible for man his awakening to divine wisdom. He who makes use of the I AM in accordance with the law of his higher self soon rec-

ognizes its power to enlighten him.

"The precepts of Jehovah are right, rejoicing the heart." These are found in the Scriptures in the form of commandments and in the constitution of man as impulses, instincts, and processes. Emerson says, "The only right is what is after my constitution; the only wrong what is against it." What we find and prove right for ourselves we may safely take as a guide to future action, and our heart rejoices that so far it is sure going and that experimentation is unnecessary.

"The commandment of Jehovah is pure, enlightening the eyes." A writer says, "What I must do is all that concerns me." What Jehovah commands we must do, if not willingly and with clear vision of the ultimate consequences, then unwillingly at last in suffering and misunderstanding because we have willed to act in nonconformity with the law. The divine commandment is purity—"with all thy heart, and with all thy soul, and with all thy mind." It marshals all the forces of our being under the divine law with no vestige remaining to be adulterated or diluted by any lesser allegiance. "Him only shalt thou serve." The commandment is "pure," the requirement is loyalty, entire concentration on Truth. The result is enlightenment, for concentration never fails of its object provided it is complete. He that seeks finds.

"The fear of Jehovah is clean, enduring for ever." The Infinite knows no fear in the sense in which that word is known to us. Therefore it is evident that fear here means instinctive remembrance of Jehovah by the heart of man. To instill such an in-

stinct is the object of the commandment found in Deuteronomy 6:4-7, where we read: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Only fear in the sense of dread or apprehension is as constantly on the mind of the natural man as this. In the spiritual man the thought of God and the love of God are to be as constant and instinctive as fear is in the sense man. The instinct for God is clean, unmixed with whim or passing impulse. The response of man to the attracting power of the Infinite partakes of the nature of the Infinite and endures for ever. We cannot get away from God but must forever follow Him, even though afar off and with lagging steps.

The full and faithful keeping of the divine law should and does guarantee fullness of blessing. Wholeness or holiness is the outcome to those who "are perfect in the way." For them personality and sense consciousness cease to hold any terrors.

QUESTIONS

1. What is the divine law?
2. What is "the testimony of Jehovah"?
3. Where are the "precepts of Jehovah" found?
4. In what respect is the commandment of Jehovah "pure"?
5. What is the "fear of Jehovah" that endures for ever?
6. Why cannot we get away from God?

Silent UNITY

"He leadeth me in the paths of righteousness" and wisdom for His name's sake.

The Society of Silent Unity, founded more than fifty-years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Filled with Plenty

ONE BIG GIFT came our way this week. A large company to whom we owed a good-sized amount, canceled practically all of it to "help us get back on our feet"—because of the fire loss we suffered last winter. This is a great help and we appreciate it. The prayer "God opens ways where to human sense there is no way" has been much in my mind. That was one response to it.—*Mrs. W. A. C., Michigan.*

My Help Cometh from Jehovah

IT IS impossible to find words is which to express the great spiritual help and deeper understanding I received during my last study of *Lessons in Truth.* I can say truthfully that through the Holy Spirit I received greater help than ever before.—*L. R., District of Columbia.*

He Is My Refuge

WE WISH to thank you for your prayers for help. My

husband's work is much better as the company has given him two routes. It makes his pay worth while again. God does open the way. As I told you before my husband has stopped drinking and has found himself believing in God again.—*Mrs. E. J. A., New York.*

ABOUT a week ago I wrote to you asking you to pray with me that if it were God's will, I should be able to secure a good woman to care for my invalid sister so that I could go back to teaching.

I want you to know that the prayers were answered. The day before I received your letter, I received a telephone call from my county superintendent saying that she had located a good woman for me. The woman came, and I am teaching again. She seems so kind, friendly, capable, and strong.

I thank God for making it possible for me to work again so that I can take care of my sister and myself. Thank you too for praying with me.—*A. E. S., Wisconsin.*

I HAVE had so many blessings I cannot begin to count them. My health is definitely improved, my husband and I had an unexpected vacation trip—also before he left he was given a raise. I do thank you for your prayers. Please send me another bank.—*E. C., California.*

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I Will Come and Heal

I WANT you to know what your prayers have done for me. Several weeks ago I wrote to you requesting your prayers. Several doctors studied my case and all

declared I could not live the year out. By X-ray they found I had cancer in two places in my lungs and in one spot in my throat. Last week by chance I met the doctor who first discovered the ailment. He was very surprised to see me and told me I was "one in a million"; said he never had seen anything like it. I knew I was healed, but it made me so happy to have a doctor tell me so. Thank you, dear Unity friends. I am so thankful to God and to my friends for the comfort they gave me with their prayers. —*Mrs. E. W., Florida.*

Father, I Thank Thee

WONDERFUL! Wonderful! That is the only way I can express my feeling when I witness the changes that are daily being manifested in my affairs and in those of one for whom I have prayed and labored long. I can see now that all my prayers and offerings and sacrifices were for nought, because they were made in the wrong way and with the wrong conception of God and His ability and willingness to do for us. I think I was trying to do it all myself, but when I read in UNITY the story of the lady whose whole life was changed when she "let God take over," I saw immediately that I had been trying to solve a problem for which I could never have a solution. God had the solution from the beginning, only I never thought to let Him take it into His own hands and work it out.—*F. F. B., Tennessee.*

I HAVE SO many things to be thankful for. I want to thank you for your lovely letters, your prayers for me

in my need, and for your wonderful literature, which I enjoy reading so very much.

Unity has been a great help to me these few years I have known about it. There have been a number of times that I have called on the power of your prayers, because I am not strong enough in faith to pray through alone. After you have prayed and thought with me all things seem right again. I find my courage, my strength, and my faith greatly increased. —*I. L. C., California.*

YOUR Unity radio talks are wonderful. We have come to rely upon them very much. The miracle of it is that my husband and brother have a garage that faith alone built and have several men working for them. Well, my husband dials in your morning broadcasts, and the men after listening to it say, "That's good stuff!"—*Mrs. J. H., Michigan.*

I Am the Light

UNITY has meant an entirely different outlook on life for me and yet I had to feel a real need before I ever grasped the true meaning. I was a casual reader for many years—used the bank drill for some years but not for the loaves and fishes. Somehow I gained a satisfaction I had not had before in using what was already evidenced. I didn't really ever want for material things but I failed to realize any special joy or pleasure in using what I had. Now since my more thorough awakening, I weigh my ready cash to determine wherein it would benefit the most.

It is not that I felt the need for ready cash that I

started using the bank. It was for satisfaction of spending what I did have right.—*Mrs. D. W., Tennessee.*

WHEN I first began the study of Unity some ten years ago I was very much discouraged—like a ship in the middle of the ocean without a rudder. I did not know which way to turn or what to do next; it seemed that I had no will power to do anything. But as I began to apply the teachings of Unity to my life and affairs, things began to happen to me for the better and have been happening ever since. I don't mean that I have not had any problems; I still have them, but they do not make me fretful or anxious as they once did. They only seem like the rough places on the road of life and once they are passed I seem to be stronger and my faith has increased. —*W. W. H., Texas.*

His Truth Is a Shield

I TELEGRAPHED you the other day for prayers about my pilot husband's safe return from Europe—although he flies thousands of miles each month and has for the past eight years. I seemed to feel that he was in danger on this particular trip, so I wired you. When he returned he spoke of being struck by lightning over the ocean—instruments thrown out of kilter, many things broken, and a wing torn. For all that he made a safe landing a few hours later. It is a rare case, because flyers don't usually live to tell it. So I thank God for his safety.—*Mrs. R. D. Christensen, Connecticut.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I live in constant fear of punishment for the sins of my past life. I have confessed and repented, and still this fear persists. Is there any help for me?—*From a letter received by Silent Unity.*

We are praying earnestly that you may have peace of mind and freedom from all your fears. It is our thought that if you are to find the serenity and assurance that you seek you must find a new understanding of the nature of God, dear friend.

God is not a mighty judge who watches the actions of His children and who rewards or punishes them according to the rightness or wrongness of their deeds. Rather God is a mighty, loving Spirit within and about you, whose sole purpose is to insure your happiness and well-being. The happenings of your past are never held against you.

Can you not remember when your children were small and did naughty things—sometimes even when they knew better? We know you did not punish them harshly in these instances, for you knew that they were growing and that even the mistakes they made were part of the process of growing up. You can think of your 'sins' in just this way too. Even though you may have known that what you were doing was not the happiness-bringing thing, still you did the

very best you could at that particular moment in your life.

Be free, dear one. God cannot punish you and not forgive, because God is love, and love can never refuse to forgive. So do not further punish yourself. Forgive yourself. Relax and know that you have a poised, happy spirit within you waiting to be expressed in terms of successful living.

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My dearly loved fiancé passed on four years ago. After these years of grief I seem to be living close to him again. Is it right for me to feel that his spirit visits me and speaks with me? Don't you think our loved ones can come back in spirit and share our everyday life? I even dress as he would have me dress and go to the places we once visited together and relive the conversations we had there. Am I wrong in doing this?—*From a letter received by Silent Unity.*

We pray with you for your strength and peace of heart. We believe it to be natural that in your time of loneliness you feel the actual presence of your dear one. We would assure you that the love and understanding you and your friend shared will be with you always as a comfort to your heart.

However since life is a business of looking forward and seeking the good that is in the world, we feel you can pay your loved one a higher tribute than seeking to recapture the actual hours you spent with him. Just as he has gone on with his soul's great journey, so must you continue to seek happy, helpful living. His legacy to you was one of love. We feel he would not have you separated from joyous

living by his memory. Rather he would want you to go forth into life and to live as fully and as normally as you two would have lived together.

Life is always a matter of going forward. Have you not noticed this, dear friend? It is never our right to retreat into the past and seek life there. We must keep faith with those we love who have gone on by living as well and as courageously as we can. We shall be praying for your peace of mind and heart and for your happiness—that you may find rich, abundant living.

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After forty-five years of being happily married I find myself widowed and lonely. We have been told by Jesus that there is a faith that removes mountains. If we could possess such a faith, could we not bring back a dearly loved one who has left us so disconsolate?—*From a letter received by Silent Unity.*

We can understand how your heart longs for the companionship and love that it knew with your husband for so many years, but to ask that a soul be brought back into a body from which it has been released requires faith and wisdom greater than we now possess.

We know how difficult it is to forget an experience that has brought much happiness, but life holds a purpose greater than that which appears, and we must let go of each experience as it is finished in order to embrace the next experience we need in our spiritual ongoing. Regardless of its surface appearance, each experience holds for us good that our soul requires.

In a marriage as happy as yours there has been no loss. You have had forty-five years of happiness such as many women never know at all. Give thanks for the experience and do not let grief rob you of the love and sweetness it has given to you.

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My young daughter has become engaged to a boy of a different religious faith, and now she is being converted to his religion. Her father and I are heartbroken about this, since it means that she will leave forever the church in which she was reared. We want her to be happy, but we cannot see how she can be if she takes this step.—*From a letter received by Silent Unity.*

It is never easy to see our loved ones depart from the path that has proved a happy one for us. However let us join together in knowing that there is a wise spirit within your dear daughter that will unfailingly lead her in the way that her soul needs to go.

It may well be that as she makes a deeper study of the teachings of this religion she will discover that your church has a greater meaning for her and she will remain with the faith in which she was reared. However if she does make a change, you need not lose your peace of mind about it, nor should you feel that she is lost to you. Her heart will embrace the same God. She will love you and all who have been dear to her just as much. She will have the advantage of sharing the same religious faith with the man she loves. Keep your mind and heart open to the fact that there are advantages about her decision. Just as your heart has chosen its own way of worship, so must her heart make its choice.

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brewer bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 101 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, YWCA
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Leslie McBride, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J. Schneider, 12353 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf
Watsonville—Alice Hopkins, 31A Madison

COLORADO

Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 22 E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 E Orange
Sanford—Carolyn Parsons, Valdez hotel
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, 134 Acacia

GEORGIA

Atlanta—Kathryn Boyce, 684 W Peachtree

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Ensman, 109½ N Main
E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Mattoon—Ethel Maguire, Hotel Byers
Rockford—Bernice Biggers, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Faith Cornwall, Court and Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State st
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Dearborn—Eleanor M Cameron, 22362 Morley
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4599 S Kingshighway

MONTANA

Billings—Mary Wessel, 11 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—Georgiana West, 319 Euclid
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Trenton—Unity, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Mark Twain hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russel Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton ave
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Tacoma—Warren Meyer, 1012½ A st
Seattle—Donald A O'Connor, Arcade bldg
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Mae Lundahl, 208 E Wisconsin

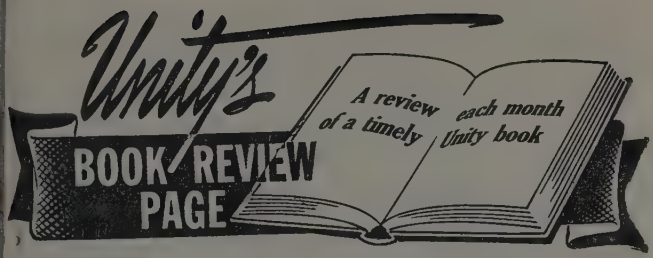
CANADA

Calgary—Unity, 221A 8th ave W
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bldg
Preston—Carl Lathrop, Public library
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 17 Queen E
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellsmere, Slough rd
Easington Village—Thomas W Merrington, 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.



Lessons in Truth

By H. Emilie Cady

In the following paragraphs from *Lessons in Truth* H. Emilie Cady summarizes the desires of all Truth-seeking individuals:

"We want a revelation of God in us as life, to be made to our own personal consciousness as health. . . . We want a revelation of God as love within us, so that our whole being will be filled and thrilled with love—a love that will not have to be pumped up by a determined effort because we know that it is right to love and wrong not to love, but a love that will flow with the spontaneity and fullness of an artesian well, because it is so full at the bottom that it must flow out.

"What we want today is a revelation to our consciousness of God within us as omnipotent power, so that we can, by a word—or a look—'accomplish that whereunto the word is sent.' We want the manifestation to us of the Father in us, so that we can know *Him* personally."

These excerpts from *Lessons in Truth* also indicate the scope of Miss Cady's message in her great book.

(Lessons in Truth is priced at $1 a copy.)

Appearing in Other Unity Magazines This Month

Walking in the Light

In her *Weekly Unity* (August 7) article "Walking in the Light" Ruth Barrick Golden explains how "walking in the light, walking with the Lord" is the way to have world-wide prosperity, harmony, and peace. Declaring that peace on earth is a matter of establishing peace in the hearts of individuals she writes: "Each one of us who desires peace on earth can contribute toward peace by first of all making it a reality in his own personal life; and then by thought, word, and prayer helping it to become a definite reality in the hearts of all men everywhere by helping them to get a realization of the light that is within them, of their oneness with God, the attainment of which is the ultimate purpose of our existence and the one sure way to peace and harmony."

"God Healed My Alcoholic Husband"

For two years a woman has been trying to write the account of the healing of her husband of alcoholism, and at last she has sent in the manuscript. It appears in *Progress* and is entitled "Removing the Chaff." It tells of her struggle to win a man from a habit that veritably turned him into a "bum." In the hope that her story may encourage others faced with a similar problem this woman also writes about her own attitude of mind and how she had to change it. Then she tells of the untiring work of the local members of Alcoholics Anonymous and how the practical teaching of this organization led her and her husband to Truth.

Four-H Club Work

"The 4-H Club is not generally known as a school, but its training has probably turned out more successful business men and women of the different occupations and professions than any college or vocational system in the country," writes Ross L. Holman in *Good Business* in his article "Four-H Is an Ideal Business School." You will not want to miss this very informative article on the projects that mark the beginning of many successful lives.

Words That Bless

"Though tact is not mentioned in the Beatitudes I am sure that it is included in the blessing of the merciful, the meek, and the peacemakers," writes Cleda Reyner in *Daily Word* in her article "Words That Bless." This is one of a series of articles by Mrs. Reyner, a member of Silent Unity, dealing with human relations. The article on tact will be helpful to all readers, because everyone desires to feel at all times that he is doing the right and pleasing thing.

The Miracle Dog

The boys that Arthur found to play with in his new neighborhood did not seem to have the right set of values. When they suggested exploring a deserted copper mine Arthur felt they should not take the risk of entering, but he went along because he did not have the courage to impress this conviction upon the rest of the crowd. Then something happened that made Arthur's dog Teddy a hero and a "miracle dog." The story of Arthur and his friends is told in *Wee Wisdom* by Myrtle Vorst Sheppard and is entitled "The Miracle Dog."

UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again — standard only	$1.00
	God a Present Help — standard only	1.00
	God Is the Answer — *Dutch* $1; *English*	1.00
	How I Used Truth — *German* $1; *English*	1.00
	Lessons in Truth — standard only	1.00
	Lessons in Truth — *German, Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — standard only	1.00
	Lovingly in the Hands of the Father — standard only	1.00
	New Ways to Solve Old Problems — de luxe $2; standard	1.00
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	.25
	Great Physician, The — standard only	1.00
	Mental Equivalent, The — *German* $.10; *Russian*	.10
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.00
For Healing	Christian Healing — standard only	1.00
	Christian Healing — *German*	1.00
	Divine Remedies	.50
	Jesus Christ Heals — standard only	1.00
	Truth Ideas of an M. D. — standard only	1.00
	You Can Be Healed — standard only	1.00
For the Home	Meatless Meals — cloth	1.50
	You and Your Child — standard only	1.00
For Prosperity	As You Tithe so You Prosper	.50
	Both Riches and Honor — *French* $1; *English*	1.00
	Prosperity — standard only	1.00
	Prosperity's Ten Commandments — standard only	1.00
	Working with God — standard only	1.00
For Inspiration	Best-Loved Unity Poems — standard only	1.00
	Finding the Christ — *Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before? — standard only	1.00
	Mightier than Circumstance — standard only	1.00
	Sunlit Way, The — standard only	1.00
For Devotion	Bible, American Standard Edition	6.00
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Effectual Prayer — standard only	1.00
	Silence, The	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — de luxe $2; standard	1.00
	Know Thyself — de luxe $2; standard	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis — standard only	1.00
	Mysteries of John — standard only	1.00
	Selected Studies — standard only	1.00
	Talks on Truth — standard only	1.00
	Teach Us to Pray — de luxe $2; standard	1.00
	Twelve Powers of Man, The — standard only	1.00
	What Are You? — de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life? .10	Holy Bread .10
Be at Peace .10	Land Is Bright, The .10
Breath of Immortality .10	Life Is Consciousness .10
Challenge of the Dawn, The .10	Mental Equivalent, The .10
Daily Resurrections .10	Prayer of Prayers .10
First Things First .10	Preparation for Easter .10
Gift Imperishable, The .10	Protecting Presence, The .10
Great Helper, The — *French, English* .10	Recipes for Living .10
God Is Blessing You Now .10	Song of Life, The .10
Good News, The .10	To Them That Ask .10
	Way of Faith, The .10
	White as Cotton .10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS from UNITY

"The Only Mind"

"The Only Mind" is the title of a hitherto unpublished article by Charles Fillmore containing the truth about the one Mind in the typically dynamic language that has inspired several generations of Truth-seeking persons to live by his teachings. In this article Mr. Fillmore writes: "To be ignorant of mind and its laws is to be like a child playing with fire, or a man manipulating powerful chemicals without knowing their relation to one another. This is universally true; and all who are not learning about mind are in like danger, because all are dealing with the great cause from which spring forth all the conditions that appear in the lives of all men and women. Mind is the one reservoir from which we draw all that we make up into our world, and it is through the laws of mind that we form our life."

This article will appear in the September issue of *Unity* magazine and will also be included in the compilation of Charles Fillmore's writings in a new book that is to be announced in the October issue of this magazine.

Do You Have a Unity Catalogue?

How many of the Unity magazines, books, and booklets do you know? Do you know of the many ways in which Unity serves through its literature? The Unity catalogue listing and describing Unity publications and giving much information about the work of Unity will help you in selecting gifts and in answering questions about the Unity publications.

If you do not have a Unity catalogue, ask for your free copy the next time you write to us.

"Miracles Have Been Wrought"

"Family life has been changed. Loved ones have been healed and prospered. Truly miracles have been wrought in our home," writes an Ohio friend after studying *Lessons in Truth.*

On the inside back cover of this magazine you will find an announcement to the

effect that the week of September 12-18 is known as Lessons in Truth Week, at which time *Lessons in Truth* will be read by Unity students in all parts of the world.

Lessons in Truth Week is observed by our Spanish-speaking friends who have both the textbook and the study guide in their own language.

Our blind friends who can read Braille are also invited to participate in Lessons in Truth Week. This month's issue of Braille *Daily Word* carries the invitation and a brief outline for the study and review of *Lessons in Truth* in one week. *Lessons in Truth* in Braille is offered as a gift to any Braille reader. (This offer is made possible by our many friends who send love offerings to the Braille fund.)

Have you ever participated in Lessons in Truth Week? If not, wouldn't you like to join in this great spiritual event this year? Miracles can be wrought in your life too.

Put Unity in Your Vacation Plans

If you are planning a vacation trip to another section of the country, why not plan to visit some of the Unity centers, especially if you are near one on Sunday? You are certain to find a warm Unity welcome in each one you visit. The addresses of authorized Unity centers are to be found on pages 84, 85, and 86.

Also if you are motoring, why not take a few back copies of Unity magazines

along—if your fellow travelers will permit you to do so? Thus you may be able to supply exactly what will help someone you meet; or you may leave magazines where other travelers can pick them up.

Weekly Unity *Turns Man to Truth*

The following letter reminds all of us that sending a Unity periodical as a gift to a person may be a good deed that will benefit more than him alone:

"Some months ago a kind friend sent *Weekly Unity* to my wife. I paid little or no attention to it until one day when I had some time on my hands and nothing seemed to interest me. Seeing this little magazine on the table, I glanced through it. To make a long story short I stayed with it until I had read every word, then found some back copies and read them also. The good I have received from this big little magazine could never be measured in dollars and cents.

"Now I have just finished the latest issue, and as usual I have been uplifted and

cheered by its messages. The help your teaching has given us must be universally needed. I am sending $3 for *Weekly Unity* for persons who need its message and may not seem able to pay for it. May the Truth contained therein help them as it has helped us.

Free Pamphlet on Job Seeking

"Do You Want a Job?" is the title of a free pamphlet offered by *Good Business,* Unity's magazine for business and professional people. In this pamphlet many negative

beliefs are considered and the Truth standpoint about man's work and supply is given. We quote from it as follows:

"An important step is to change your attitude of mind. You will have to teach your mind to drop all thought of what you do not want; then you will have to learn to give your mental power, your enthusiasm, your imagination to thought of what you do want. . . . It is very hard to get a job while thinking about being out of a job. You do not want unemployment, so put the idea away from you."

If you are interested in this pamphlet, just ask for it and it will be sent without charge.

When Children Pray

Some of the most emphatic declarations of faith that we receive come from children between five and thirteen years of age who are *Wee Wisdom* readers and members of the Booster Club.

The Booster Club is conducted in *Wee Wisdom* by Barbara Benson, the club secretary, who corresponds with members and encourages them in their efforts to be happy and to grow into well-adjusted, successful adults. Every month Miss Benson selects outstanding "Booster" letters for the club pages and also publishes a list of names and addresses of boys and girls of many countries who wish to correspond with other Boosters.

All Boosters are pledged to memorize The Prayer of Faith. The following letters from members show how this prayer helps them:

"I keep The Prayer of Faith in my notebook at school so that every time I open my book I can see the prayer. I think it is one of the most beautiful prayers ever written. My favorite line is 'God is my help in every need.' It seems to sum up everything in seven little words."

A New York Booster writes:

"I haven't memorized all of The Prayer of Faith yet, but I have just found out that even thinking about it helps when I am about to lose my temper. A little while ago my brother was annoying me, and I was about to lose my temper when I remembered the part of The Prayer of Faith that goes,

'I now am wise, I now am true,
Patient, kind, and loving, too.'

I calmed myself and finally managed to get myself under control."

A Booster who learns the power of prayer is building a firm foundation for his future. Growing up with the habit of prayer and learning its benefits, surely "he will not depart from it."

You Can Remail Unity Periodicals

Do you often think when reading a Unity magazine that you should like a certain friend or loved one to have the benefit of it? Then why not mail it to him? All you need to do is to open an ordinary envelope at the ends, and firmly roll the magazine in so that you can seal the flap. Consult your local post-office clerk about the amount of postage.

Truth for Children

"It's amazing how many times we have occasion to call upon God," writes a twelve-year-old girl, who probably learned to call upon Him early in her childhood. Unity knows that very young children can be taught to turn to God as their help in every need and publishes lesson material for parents and Sunday-school teachers to use for this purpose.

Graded lessons are available for children up to ten years of age, while the *Unity Sunday-School Leaflet* is published for older children (and adults).

The Sunday-School Leaflet has been enlarged and redesigned in the past year as a result of a symposium conducted at the 1948 conference of the Unity Ministers' Association. At that time Unity ministers presented their needs to the editors, and the result is a Sunday-school paper containing the Bible text of the International Bible Lessons, the lesson in simple story form, and a story of how boys and girls of today use Truth, as well as a teachers' section. The new *Leaflet* first appeared in April, 1949, and has been enthusiastically received.

If you are interested in Unity Sunday-school material, write for the free descriptive booklet *Tools for Sunday-School Workers.*

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Trust the Law of Giving— AND BE PROSPEROUS!

"Give, and it shall be given unto you" is a divine law. Trust it, use it, and it will reward you. Mr. and Mrs. R. P., California, tell of their experience with this law as follows:

"Please continue in prayer with us that we may realize our greatest desires. Let me say that when we were putting twenty cents in our Prosperity Bank each morning, our cash receipts for the week would be about $90. We decided to increase our deposit to 50 cents a day and our receipts jumped to $115 and $142 a week."

Whether you can demonstrate prosperity as did these friends depends upon your consciousness, your trust in God as your supply, and your faithfulness to the daily prayer drill. Why not send for a Prosperity Bank and practice putting your trust in the law of giving? Remember that you will have the prayers of Silent Unity for your success just as did Mr. and Mrs. R. P.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

City ..... State .....

Street .....

Please indicate postal zone number, if cities are so divided. U-8-49

A FIRM FOUNDATION OF

Truth AWAITS YOU!

Have you achieved complete happiness and perfect adjustment in all your affairs? If you establish yourself on a firm foundation of Truth you can realize these blessings to the full. In order to re-establish themselves in Truth Unity students every year set aside a special week for reading H. Emilie Cady's *Lessons in Truth,* Unity's fundamental textbook.

Join the World's Unity Students in Observing Lessons in Truth Week September 12-18

This year Lessons in Truth Week is September 12-18 and you are cordially invited to join us in this rededication of ourselves to the principles of Truth, the one firm foundation. Like others in years past you will find it a richly rewarding experience.

All you need to take part in Lessons in Truth Week is the book *Lessons in Truth* and the free booklet *The Lessons in Truth Study Guide.* If you already have a copy of the book, send for the free booklet (same as used in 1948).

Lessons in Truth is $1 a copy (guide included).

Order from your local Unity center or by writing direct to

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

The Road Leads On

Clarence Edwin Flynn

Hope's eternal highway
Leads to an open door.
This is the way to reach it:
Keep taking one step more.

Life sometimes interposes
Care, struggle, and delay.
There's a way to outrun them:
Keep going one more day.

Although the problems baffle,
And failure lingers nigh,
There is a chance of winning:
Keep making one more try.

Whether a man is clever
Or not, dreams will come true.
Always look for the next thing;
Do it, and follow through.